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MANUAL

OF

DIVINITY,

COMPILED FROM THE MOST EMINENT DIVINES
OF THE CHURCH OF ENGLAND.

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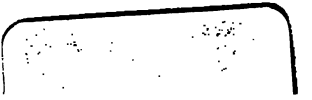

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A. 1. Adam typified Christ, as being in a peculiar sense the Son of God. St. Luke, tracing the natural pedigree of Christ, ascends step by step from son to father, until he comes to the first progenitor of all, "Adam, which," says he, "was the Son of God," Luke iii. 38, that is, his immediate offspring, without human intervention. Thus also it is said of the Messiah, "Thou art my Son, this day have I begotten thee." Ps. ii. 7. And again, "When he bringeth the first begotten into the world he saith, And let all the angels of God worship him," Heb. i. 6. As Adam, unlike all the rest of mankind, was formed out of the dust of the earth; so Christ, unlike all the rest of mankind, was formed by the power of the Holy Ghost in the womb of a virgin, Matt. i. 18—25. Luke i. 26—35. ii. 6, 7.

2. Adam was created in the image of God, Gen. i. 27. Christ the Son of God was "the brightness of his Father's glory, and "the express image of his person," Heb. i. 3.

3. Adam was a type of Christ in his dominion and sovereignty, Gen. i. 26—28. Ps. viii. 4—8. which passage is expressly applied to our Saviour in the Epistle to the Hebrews, ii. 6—8. The same also plainly appears, 1 Cor. xv. 25—28.

4. The sacred and pure union established in Paradise between Adam and Eve was intended to prefigure the mysterious union, the pure, reciprocal, and indissoluble affection, subsisting between Christ and his church; this application is expressly made by St. Paul, Ephes. v. 25—32.

5. Adam typified Christ in the paternal rela-

tion which each bears, Adam to all his natural descendants, Christ to all his spiritual race: as the whole race of mankind derive their natural existence by descent from Adam, so all believers derive their spiritual life by union and relation to Christ Jesus, Gen. v. 3, 4. "And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit," 1 Cor. xv. 45—48.

6. The resemblance strikingly consists in that Adam and Christ were each placed in the relation of surety, trustee, or covenant head to their respective descendants.

Q. How do you prove that all the race of Adam are federally related to him, and incur the penalty of his transgression?

A. Both by reason and Scripture: by reason, in that we see the penalty (i. e. sufferings and death) inflicted on infants, who cannot have incurred it by actual transgression; nor can this be accounted for consistently with the Divine perfections, otherwise than by allowing, that they, as one with Adam, had fallen in him under condemnation through his violation of that covenant, in which he acted as surety for all his offspring; it is also most positively and explicitly asserted in Scripture, as Rom. v. 12—14, 17, 19. 1 Cor. xv. 21, 22.

Q. You said that the antitype was superior to the type; wherein does this superiority appear?

A. Besides the infinite and essential distance that must subsist between the Divine Redeemer and any created being, there are many evident

points of superiority; as, for example, Adam was assaulted by a slight temptation, yielded, and fell, Gen. iii. Christ was tempted by the devil by repeated, vigorous, and well conducted attacks, but resisted and overcame, Matt. iv. 1—11. Luke iv. 1—13. Adam by one offence became guilty of the law, and transmitted his crime and its punishment to all mankind. Christ, by a complete obedience, "magnified the law and made it honourable," Isaiah xlii. 21. and his righteousness, the merit of his obedience and sufferings, are "unto all and upon all them that believe," Rom. iii. 22. In Adam mankind is condemned for one sin; in Christ Jesus justified from many offences. We derive sin and death from Adam, but grace and life from Jesus Christ, Rom. v. 15—19. Adam forfeited for his posterity an earthly paradise, Gen. iii. 22—29. Christ has procured for his spiritual seed a right to the paradise of God, the heavenly city, Rev. ii. 7. xxii. 1—3, 14, 17.

Q. To whom do you next refer as a type of Christ?

A. To Abel; for if not expressly asserted in Scripture, there are several passages from which it is generally and fairly inferred, as well as from many striking points of resemblance which may be mentioned.

Q. To what Scriptures do you refer?

A. Chiefly to Heb. xii. 24. where it is said, "The blood of sprinkling, that speaketh better things than that of Abel;" and Matt. xxiii. 35, 36. Luke xi. 51. The first of these passages

seems to institute a comparison of the blood of Christ and that of Abel, and assert the infinite superiority of the former; and the latter passages seem to intimate, that all the ancient martyrs were in some sense types of Christ, and that the men of that generation, by rejecting and slaying the antitype, consented to the crimes of their fathers, and brought upon themselves the guilt, not only of the blood which they literally shed, but also of all that by which it had been typified.

Q. But has it not been supposed that the comparison instituted is between the blood of Abel's sacrifice (not his own) and that of Christ?

A. It has; but the general sentiment has been that it extends to both; and that it intends Abel's own blood, will appear by comparing the passage with that referred to in the margin, Gen. iv. 10.

Q. What particular instances of conformity do you discover between the character of Abel and that of Christ?

A. Abel was a keeper of sheep, Gen. iv. 2. Jesus saith, "I am the good Shepherd, &c." John x. 11, 14. "Abel brought of the firstlings of the flock an offering unto the Lord," Gen. iv. 4. Christ "through the eternal Spirit offered himself unto God," Heb. ix. 14. "A lamb without blemish and without spot," 1 Pet. i. 19. Abel's days were cut short by the hands of violence; "Messiah the Prince was cut off, but not for himself," Dan ix. 26. Abel was hated and slain by his own brother, and "wherefore slew he him? because his own works were evil, and his

brother's righteous," 1 John iii. 12. "Christ did no sin, neither was guile found in his mouth," 1 Pet. ii. 22. yet was he despised and rejected of his own, Isaiah liii. 3. John i. 11. vii. 5. xiii. 18. Abel's blood cried unto God from the ground for vengeance on him who shed it, Gen. iv. 10. Christ's blood has rested, and still rests, with an awful weight on those who rejected it as an atonement, and called down its curse on themselves and their children, Matt. xxvii. 25. But Christ's blood "speaketh better things than the blood of Abel," in that Abel's only spoke for justice and vengeance, but Christ's for pardon and grace; and applied by faith it procured the pardon of many of those who had actually shed it, Acts ii. 22, 23, 37—39. Abel's blood could not atone for his own sin; but the blood of Christ cleanseth Abel, and every believer, from all sin, 1 John i. 7.

Q. Who is the next eminently typical character mentioned in the Bible?

A. Noah; whose very name, signifying *comfort, rest, peace,* is most eminently verified in the character of the Saviour, "who is our peace," Eph. ii. 14. of whom it was predicted, that he "should know how to speak a word in season to him that is weary," Isa. l. 4. "that he should preach glad tidings to the meek, and bind up the broken-hearted Isa. lxi. 1. and who thus invited, "Come unto me, all ye that are weary and heavy laden, and I will give you rest," Matt. xi. 28.

Q. Can you not also refer to some particulars

in Noah's life and character wherein he is typical of Christ?

A. Yes: 1. As a preacher of righteousness and faithful monitor to the ungodly; compare 2 Pet. ii. 5. 1 Pet. iii. 19, 20. with Psalm xl. 9.

2. As Noah prepared the ark for the preservation of all those who were saved, when the world of the ungodly perished; so in Christ alone, the true Ark, there is safety for perishing sinners; his church is within the ark, and therefore safe, but all without will be swept by the deluge of divine vengeance into destruction, Gen. vi. 13, 14, 22. vii. 1. Heb. xi. 7. 2 Pet. ii. 5. Acts iv. 12. Isaiah xxxii. 2.

3. As Noah was at the head of the little band wonderfully redeemed from temporal destruction, 2 Pet. ii. 5. Gen. ix. 18, 19. so Christ is the head of all the redeemed church of God; "of him the whole family in heaven and earth is named," Ephes. iii. 15. Heb. ii. 13.

4. God entered into a covenant with Noah and with all flesh in him, the fulfilment of which will extend to the latest period of time, (Gen. viii. 22. ix. 8—17.) which is typical of the covenant made with Christ as the Head of his church, which involves the security of every individual believer through time and eternity, Isa. liv. 5—10.

5. The old world, purified by the waters of a flood, was delivered to Noah and to his posterity for a possession, (Gen. ix. 7.) and from the world that is purified by fire, "we according to his promise look for new heavens and a new

earth, wherein dwelleth righteousness," 2 Pet. iii. 13. Rev. xxi. 1, 5. John xiv. 2, 3.

We pass on now to Abraham.

Q. What particulars have you to point out in his history as typical of the Messiah?

A. Abraham, at the call of God, left his country, his father's house, Gen. xii. 1—4. Jesus in the fulness of time left the glories of the heavenly world, and came to reside on earth, living here as a stranger and pilgrim, John i. 1—3, 14. Abraham, in the land which was his own by gift and promise, had no fixed residence, Acts vii. 5. Heb. xi. 9. Jesus, the heir of all things, who made the worlds, Heb. i. 2. had not on earth so much as a place to lay his head, Luke ix. 58. Abraham was called the friend of God, and to him God communicated his purposes of mercy and judgment, Gen. xii. 3. xv. 13—16. xviii. 17—33. Jesus, "the only-begotten Son, who is in the bosom of the Father," who intimately knows the mind of the Lord, "he hath declared him," John i. 18. 1 Cor. ii. 16. To Abraham was especially promised a numerous posterity, Gen. xiii. 16. xv. 5. So also to the Messiah was promised a numerous spiritual posterity, Ps. xxii. 30. cx. 3. Isaiah liii. 10, 11. With Abraham, God established a political covenant, which secured to his family the possession of Canaan, and all the temporal and spiritual blessings of a transitory and preparatory dispensation, Gen. xii. 2, 3. xiii. 14—17. xvii. 6—8. By the covenant of redemption established with Jesus the Mediator, the kingdom

of heaven and eternal life are made sure to all his spiritual seed, who " according to his abundant mercy are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, undefiled, and that fadeth not away," 1 Pet. i. 3, 4. Abraham appears not only as the natural head of a numerous race, but as the typical representative, father, and pattern of believers, Rom. iv. 11—13, 16, 17. Gal. iii. 7—9, 14, 29. Christ is the true " head of the body, the church," the real source of a spiritual and divine life to all that believe, Ephes. i. 10, 11, 22, 23. " For he is before all things, and by him all things consist," Col. i. 17. Abraham's intercession for Sodom, Gen. xviii. 23—33. may be compared with Christ's lamentation over Jerusalem, Matt. xxiii. 37. Luke xix. 41, 42. See also Luke xiii. 6—9. Isa. liii. 12. 1 John ii. 1.

But in this as in every instance, " in all things Christ must have the pre-eminence," Col. i. 18. Jesus said unto the Jews, " Verily, verily, I say unto you, Before Abraham was, I am," John viii. 58. Abraham was ready to offer up Isaac, Gen. xxii. But Christ actually offered himself " a sacrifice to God of a sweet smelling savour," Ephes. v. 2.

Q. Is not Isaac himself considered a type of Christ?

A. Yes, very strikingly so: in many particulars:

1. Isaac was the only and beloved son of Abraham, the representative of his house, and the

heir of his possessions, Gen. xvii. 19, 21. xxi. 2. Heb. xi. 17, 18. Gen. xxv. 5. Christ Jesus is thus repeatedly described as the only begotten and well beloved Son of God, the heir of all things, John i. 14, 18. Matt. iii. 17. xvii. 5. Heb. i. 2. Rom. viii. 17.

2. Isaac's birth was above the common course of nature, Gen. xvii. 17. xxi. 1—8. That of Christ was contrary to it, Isa. vii. 14. Matt. i. 18—25.

3. Abraham in his readiness to offer up in sacrifice his beloved son Isaac at the command of God, gave a strong proof of his love to God, Gen. xxii. 12. James ii. 21. Heb. xi. 17. "And in this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him, 1 John iv. 9, 10. John iii. 16. Rom. viii. 32.

4. It is probable, though by no means certain, that the spot appointed for the offering of Isaac was selected with reference to the great antitype, it being generally supposed to have been Mount Calvary, where Christ was afterwards crucified, and which is one of the numerous mountains in the land of Moriah. On one of these mountains the temple was built, 2 Chron. iii. 1.

5. Isaac bearing the wood for the intended sacrifice, Gen. xxii. 6. typified Christ bearing the cross, and the Lord laying on him the burden of sin and iniquity, Isa. liii. 6. John xix. 17. 1 Pet. ii. 24.

6. Abraham, in replying to his son's question, "Where is a lamb for a burnt offering?" seems

to have been influenced by the Spirit of God to utter a distinct prediction of the "Lamb of God," which God hath provided to "take away the sin of the world," Gen. xxii. 7, 8. John i. 29, 36. 1 Pet. i. 19, 20. Rev. v. 6, 12.

7. It appears that Isaac yielded submission and concurrence—he made no attempt to escape or resist, but voluntarily gave himself up to be a sacrifice. In this he eminently prefigured Christ, who "was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opened he not his mouth," Isa. liii. 7. Acts viii. 32. Ps. xl. 8. Matt. xxvi. 39, 42. John xii. 27. x. 17, 18. "By the which will we are sanctified," Heb. x. 10.

8. Isaac bound upon the altar, (Gen. xxii. 9, 10.) typified Christ, as bound by the officers of the high priest, as nailed to the cross, and as bruised and put to grief by his heavenly Father, when he made his soul a sacrifice for sin, Matt. xxvii. 2, 31. Luke xxiii. 33. Isa. liii. 10.

9. The heavenly mandate, forbidding the actual sacrifice of Isaac, and the ram becoming his substitute, and a type of the sacrifice of Christ's death, seems to intimate the nobler blood than that of animals, even that of the only begotten Son of God, which was in due time to be shed for sin; but that in the mean time the Lord would in no case have human sacrifices used as typical of that atoning blood, Gen. xxii. 11—13. Job xxxiii. 24.

10. Isaac rescued, after having been days under the sentence of death, Gen.

and living to be the progenitor of the promised innumerable posterity, represented the Saviour's rising on the third day, to "see his seed and prolong his days, and that the pleasure of the Lord should prosper in his hand," Isa. liii. 10, 11. 1 Pet. i. 3, 4.

Q. With the history of Abraham is connected that of Melchisedek; in what Scripture, and in what particulars, is he pointed out to us as a type of Christ?

A. We find his history in the 14th chapter of Genesis, from the 18th verse to the end; and it is observable that no other mention is made of Melchisedek in Scripture, except in the 110th Psalm, where the Messiah is foretold under the character of "a priest after the order of Melchisedek:" and by St. Paul, when proving to the Hebrews that Jesus was the Messiah, in whom both the type and the prediction were fulfilled.

Q. What distinct points of resemblance do we trace?

A. It is observable that no account is given of Melchisedek's parentage or pedigree. It is not so much as known from which of Noah's sons he descended: he appears in the sacred story without father, or mother, or genealogy: thus he typifies that great High-priest, of whom it is said, "Who shall declare his generation?" Isa. liii. 8. who, as "the Son of man," had no human father; as the Son of God, was without mother; and who was appointed to the priesthood without deducing his descent from Aaron, or any other predecessor. Moreover, nothing is recorded of

Melchisedek respecting the beginning of his life, or the end of his days; that he might typically resemble the Son of God, whose existence is from eternity to eternity; and who had no predecessor, and will have no successor in his efficacious, meritorious, and perpetual priesthood, Heb. vii. 3.

2. In the union of the two offices of priest and king, of which Melchisedek is the only example we have in Scripture, and which under the Mosaical law was incompatible, at least after the appointment of David and his family to the throne, the kingly office being confined to the tribe of Judah, and the priestly one to that of Levi. But the Redeemer's kingdom is inseparably connected with the performance of his priestly office; to which he was appointed by an irrevocable engagement of the Father, and in which he abides from age to age, and in virtue of his atonement and intercession he employs all his power and authority for the benefit of his redeemed people, see Zech. vi. 12, 13. Heb. iv. 14. viii. 1. vii. 24. Luke i. 32, 33. John xviii. 33, 36, 37. Acts v. 31. Rev. xi. 15. i. 5.

3. The typical resemblance holds good in the peculiar character of this "royal priesthood." The very names are significant, that of Melchisedek being by interpretation, "King of righteousness," and the name of his city Salem signifying "peace;" thus he typified the "Prince of peace," the great Reconciler of God and man, and of men to one another, in perfect consistency with the interests of righteousness, and the honour of the divine law and justice; and who is

the author, the purchaser, the giver, and the operator of peace, and THE LORD OUR RIGHTEOUSNESS. See Jer. xxxiii. 16. Isa. ix. 6, 7. Ps. lxxxv. 10. Luke ii. 14. Eph. ii. 13, 14, 17. John xiv. 27. Rom. v. 1. Phil. iv. 7. 2 Thess. iii. 16.

4. Not only are the names and offices of this extraordinary man significant and typical, but also his actions: which are these:

(1.) He "brought forth bread and wine" to refresh Abraham, Gen. xiv. 18. This our Lord did literally, when he multiplied the bread to sustain the hungry multitude, John vi. 5—14. and when he converted the water into wine, John ii. 1—11. and spiritually, when he offered his flesh for the life of the world, John vi. 51, 53, 54. and also when taking, blessing, and distributing bread and wine, he instituted the sacred memorial of his death, which shall continue to the end of time, the food of the hungry soul, and a cordial to the faint, the token of a salvation wrought out by the Redeemer, and the foretaste of a salvation ready to be revealed to the redeemed, Matt. xxvi. 26—28.

(2.) Melchisedek "blessed Abraham." Jesus is himself the substance of that blessing, the seed of Abraham, in whom all the nations of the earth should be blessed, Gen. xxii. 18. Ps. lxxii. 17. Acts iii. 26.

(3.) Melchisedek received tithes of Abraham --in evident acknowledgment of the superiority of Melchisedek, as a type of Him who in all things must have the preeminence. See the

apostle's argument at large, Heb. vii. 1—24. and the inference drawn from it, ver. 25.

Q. These references are remarkably clear; but are we to suppose that the persons themselves had any idea of the events they typified?

A. Scripture does not inform us how far the minds of ancient believers were enlightened to perceive the significancy and applications of types and prophecies: but it appears pretty clear, that through them they had such a general view as kept alive their faith and expectation of the promised Messiah. Our Lord expressly said to the Jews, (John viii. 56.) "Your father Abraham rejoiced to see my day, and he saw it, and was glad;" this must intend, that by faith in the divine promises and predictions, and through the medium of types, the patriarch looked forward to the promised season of the Messiah's coming for the redemption of his people: see also Heb. xi. 13.

Q. In whom do you next trace a typical resemblance?

A. In Joseph; for although we are not expressly informed that this patriarch was intended as a type of Christ, yet on comparing the following passages of Scripture, it seems impossible to doubt that he was so in the fullest sense.

1. As the hatred of his brethren was called forth by his superior wisdom and piety, and the prognostications of his future advancement, Gen. xxxvii. 2—11. compared with John vii. 3—7. xv. 24, 25.

2. Joseph, murdered in the intention of his

brethren, and as it were buried in a pit, yet preserved in order to his exaltation, appears a type of Christ crucified, buried, risen, and glorified; compare Gen. xxxvii. 20—24. xxxix. 2. xli. 42, 43. with Luke xxiv. 7. Acts ii. 23, 24, 32, 33. 1 Pet. iii. 22.

3. In Joseph's noble resistance of tempttaion, Gen. xxxix. we are reminded of Him "who was in all points tempted, yet without sin," Heb. iv. 15. Matt. iv. 1—11.

4. Through Joseph injured, calumniated, persecuted, yet without cause, and who bore these sufferings with silent meekness and patience, we look to Jesus, "who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to Him that judgeth righteously," 1 Pet. ii. 22, 23. Isa. liii. 7, 8.

5. Joseph's dignity and superiority, even in prison, reminds us of Jesus, who from the exalted infamy of the cross, justly assumed to himself the right of disposing of seats in the paradise of God, Gen. xxxix. 21—23. Luke xxiii. 43.

6. Joseph's administration in his advancement typifies that of Christ, the name conferred on him, Zaphnath Paaneah, signifying either the *preserver of the land,* or the *revealer of secrets,* is fulfilled in Christ; compare Gen. xli. 45. with John ii. 25. iv. 25. Gen. xli. 55. with Luke ix. 45. Isa. lv. 1, 2. John vi. 33—35. and Gen. xli. 43, 44. with Phil. ii. 7—11.

7. Joseph's conduct to his brethren in forgiving their offences, yet in bringing them to deep contrition and humility, before he manifested that

forgiveness; concealing his kind designs, in order by long discouragements to try their sincerity, then manifesting himself to them, as their brother and their friend, and liberally providing for their future comfort and supply; strikingly exhibits the conduct of Jesus towards those whom he is not ashamed to call brethren. Luke xxiii. 34. Acts v. 31. 2 Cor. vii. 9—11. Isa. lxiii. 9. John xx. 17. John xiv. 2, 3.

8. The prophetical blessing of Joseph, pronounced by his dying father Israel, ought to be considered as descriptive of the great Antitype, who is in an especial manner "the shepherd and stone of Israel," Ps. lxxx. 1. cxviii. 22. Isa. xxviii. 16. Zech. iii. 9. 1 Pet. ii. 4—8.

Q. Having gone through the typical history of Joseph, to whom do we proceed?

A. To Moses; in which case there is no danger of mistaking, as its reference is expressly and repeatedly made in Scripture; e. g. Deut. xviii. 15, 18. Acts iii. 22. Heb. iii. 3, 4.

Q. Wherein consisted the resemblance between the type and the antitype?

A. 1. In their infancy, both Moses and Christ were exposed to peculiar perils and dangers, from which they were wonderfully preserved, Exod. i. 22. ii. 1—10. Heb. xi. 23. Matt. ii. throughout.

2. The extraordinary circumstances attending the birth of Moses were ascertained to the world, and transmitted to posterity, by means of an edict of the king of Egypt. The birth of Christ in like manner, as to time, place and situation,

was marked out for the knowledge of mankind by a decree of Cæsar, the emperor of Rome, Luke ii. 1—6.

3. Moses, who was to be the deliverer and lawgiver of the children of Israel, was himself one of their number. Jesus, the Saviour of sinners, " verily took not on him the nature of angels," &c. Heb. ii. 14, 16, 17.

4. Moses was remarkable for personal beauty, Exod. ii. 2. Acts vii. 20. Heb. xi. 23. Of Christ it is said, " Thou art fairer than the children of men—grace is poured into thy lips," Ps. xlv. 2. Moses also was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds," Acts vii. 22. In Christ Jesus, were hid all the treasures of wisdom and knowledge, Col. ii. 3. Luke ii. 47. John vii. 14, 15, 46. After his intimate communion with God, Moses's face shone with such resplendent radiance, that the Israelites could not steadfastly behold him, and he covered himself with a veil, Exod. xxxiv. 29—35. which veil is done away in Christ. " But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory," 2 Cor. iii. 14, 18.

5. Moses spent a considerable part of his years in obscurity, Exod. ii. 15. so Luke ii. 39, 51.

6. Moses was eminent for meekness, Num. xii. 3. Compassion for his brethren early discovered the temper and character, of the man of God, meek and lowly in heart.

compassion on the multitude, Matt. ix. 36. xv. 33. soothed the bereaved widow, Luke vii. 13. and wept at the grave of Lazarus, John xi. 35.

7. The wretched state of Israel when Moses was born, under the oppressive authority of a cruel and blood-thirsty tyrant, and of the world when Christ came to save it, lying in dreadful captivity to "the prince of the power of the air, the spirit that now worketh in the children of disobedience," are an affecting and melancholy counterpart to each other, Exod. i. 7—23. 1 John v. 19. (margin,) Ephes. ii. 2, 3.

8. Moses was honoured with divine communications of a more intimate nature, than any other of the prophets, Exod. xxxiii. 11. Deut. xxxiv. 10. in this he was a type of Christ, John i. 18. v. 19, 20.

9. Moses was the Mediator between God and his people Israel; through him all orders were communicated, all wants supplied, all difficulties relieved, and all covenant engagements entered into, Exo[illegible] 19, 21. xxiv. 3—8. Christ Je[illegible]r between God and man, 1 Tim. [illegible]and living way, Heb. x. 20. [illegible]unto the Father but by Him,"

[illegible]ith God on be[illegible] 11, 12. xxxii. [illegible]n. xiv. 13—19. [illegible]tercession, Heb. [illegible]om. viii. 34. [illegible]of the people of [illegible]e great legislator

of the Christian church; other prophets were only interpreters of the law, and in this respect greatly inferior to Moses; but Christ gave to mankind a law more perfect in its nature, more extensive in its application, and more glorious in its promises and rewards, than that of Moses, Dan. vii. 13, 14. Matt. xxviii. 19, 20. In this respect the infinite superiority of Christ to Moses is strikingly seen, Heb. viii. 7—13. Gal. iii. 13. John i. 17. Acts xiii. 39.

12. In his prophetical office and character Moses was a type of Christ. Moses foretold the calamities that would befal his nation for their disobedience, Deut. xxviii. 15—68. Christ foretold the same events, fixed the precise time, and enlarged on the previous and subsequent circumstances, Matt. xxiv. Mark xiii. Luke xix. 41—45. xxi. Moses appointed seventy elders to preside over the people, Numb. xi. 16, 24. Christ chose the same number of disciples, Luke x. 1, 17. Moses sent twelve men to spy out the land, when it was to be conquered, Numb. xiii. 1—16. Christ sent his twelve apostles into the world, to subdue it by a more glorious and miraculous conquest, Matt. x. 1—8. Mark xvi. 15.

13. Moses had a very wicked, perverse, and rebellious congregation committed to his care; at first they received with coldness and suspicion his overtures for their deliverance, and afterwards he used his utmost endeavours, for the space of forty years, to make the people obedient to God, and to save them from ruin, but in vain; they all, except two, perished in the will

derness, Exod. ii. 14. v. 20—23. Acts vii. 25. Numb. xiv. 1—3, 22—38. Christ also was sent to a generation not less wicked and perverse; his instructions and miracles were lost upon them, they were bent upon rejecting him, and about the same space of time afterwards they were destroyed, Luke xix. 14. John i. 11. Acts iii. 14. Luke xxiv. 44.

14. Moses wrought a great variety of miracles; in this respect, besides Christ, there arose not a prophet in Israel like unto him for all the signs and wonders which the Lord sent him to do, Deut. xxxiv. 10, 11. Jesus of Nazareth, a prophet mighty in deed and in word before God and all the people, Luke xxiv. 19. Acts ii. 22.

15. As to the benefits conferred:—Moses delivered the Israelites from their cruel bondage in Egypt, defended them against their enemies, and conducted them through the desert, assuring them that if they would be obedient, they should enter the happy land of promise; which land the wiser Jews understood to be a type of the eternal and celestial kingdom to which the Messiah was to open an entrance,—all this Christ does in a spiritual sense, Rom. vi. 17, 18, 22. viii. 37. 1 Cor. x. 11. Heb. iv. 9–11. Moses fed the people miraculously in the wilderness, Exod. xvi. Christ, both with bread and doctrine, John vi. 10, 11, 27—58. where both the manna which came down from heaven, and the loaves which Christ multiplied, are made types of the spiritual food which the Saviour of the world

bestows upon his disciples. Moses, a little before his death, promised the people that God would raise up unto them a prophet like unto him. So Christ, taking leave of his disciples, said, "I will not leave you comfortless, I will pray the Father, and he shall send you another Comforter, John xiv. 1, 16, 18. The people of Israel could not enter Canaan till Moses was dead,—by the death of Christ the kingdom of heaven is open to all believers. As our forerunner he hath entered into the heavens for us, that where he is, all his followers may be also, Heb. vi. 20. ix. 24. John xiv. 2, 3. xii. 26.

Finally, Moses was called a king in Jeshurun, (Deut. xxxiii. 5.) though he had not the pomp, the crown, and sceptre, yet the authority of a king; and the office of a priest he also frequently exercised, Exod. xxiv. 5, 6. xl. 1—16. Heb. ix. 19—28.

In all these respects the resemblance between Moses and Christ was striking and exact.

Q. What Scripture character next claims our attention as typical of Christ?

A. That of Aaron. The apostle to the Hebrews has in this instance so clearly marked the points of comparison and contrast, that little more need be done than to bring together several passages of Scripture.

1. Aaron was commissioned to deliver to the oppressed Israelites intimations of the gracious designs of Jehovah towards them, Exod. iv. 30. Thus Christ came to preach deliverance to the captives, Luke iv. 18.

2. Aaron's appointment to the priesthood was from God, Exod. xxviii. 1. Heb. v. 4. Numb. xvii. Thus Christ also glorified not himself, to be made an high priest, Heb. v. 5, 6, 10. Matt. iii. 17. iv. 17. John viii. 54. x. 36. Isa. xlii. 1.

3. Aaron was consecrated to his office by the anointing oil, and the sacrificial blood, Exod. xxviii. 41. xxix. 1, 2, 10—34. Christ Jesus is the Anointed of the Father, John i. 41. (marg.) Isa. lxi. 1. Acts iv. 27. x. 38. Ps. ii. 2. and though he needed not to offer sacrifices for himself, neither by the blood of bulls or of goats, but by his own blood, He entered in once into the holy place, &c. Heb. ix. 12—14.

4. The dress of Aaron was in a high degree significant and typical. The whole of it was uncommonly costly, splendid, and beautiful, Exod. xxviii. and seems in general typical of the glory of the divine majesty, and the beauty of perfect holiness, which rendered Jesus Christ "such an High Priest as became us;" and stamped infinite value on his work, Heb. vii. 26. The particular parts of the dress may direct us to a comparison with the following passages of Scripture. Christ appeared to the apostle, (Rev. i. 13.) "clothed with a garment down to the foot, and girt about the paps with a golden girdle;" "righteousness was the girdle of his loins," Isa. xi. 5. "he was clad with zeal as with a cloak," Isa. lix. 17. "the government was upon his shoulder." See also Matt. xvii. 1, 2. Isa. ix. 6. The principal parts of the dress have been generally supposed to bear the following allusions.—The ephod

described ver. 31, 32. (compared with John xx. 23, 24.) affords an emblem of Christ's perfect uninterrupted obedience to the divine law, and the unbroken harmony which ought to subsist in his Church. The ornaments of the raiment (ver. 33, 34.) may represent the glad tidings which the Messiah was anointed to proclaim, (Ps. xlv. 7, 8. Is. lxi. 1. Ps. lxxxix. 15.) and the rich and fragrant fruits which result to his Church from his meritorious priesthood (Heb. viii. ix. x. Rom. v. vi. viii.) The breastplate bearing the names of the twelve tribes of Israel, ver. 15—29. represents Christ's constant and prevailing intercession, who bears the names of his people before God as a memorial, while as their representative and advocate with all his power he interposes in their behalf and maintains their cause, (see Solomon's Song viii. 6. Isa. xlix. 15, 16. John xvii. 11, 12, 21—24. Rom. viii. 33, 34. Concerning the Urim and Thummim various opinions have existed; perhaps all that can be said with certainty is, that the original words, signifying LIGHT AND PERFECTION, were gloriously fulfilled in Jesus the great antitype of Aaron, who communicates to his Church from his divine treasury of wisdom and grace, through his word and by his Spirit, all wisdom, knowledge, and righteousness; every perfect gift in measure sufficient for every emergency. The mitre, (ver. 36—38.) on the front of which was engraven, "HOLINESS TO THE LORD," at once served to remind the wearer of the sanctity of his office and character as the typical Mediator

between Jehovah and his people; and fitly represented our great High Priest, whose perfect holiness and voluntary dedication of himself to the Father, on behalf of his Church, to fulfil the will of God, and magnify his law by his obedience unto death, have prepared the way for his being made unto us sanctification by his Holy Spirit, 1 Cor. i. 30. Through the same he also bears the iniquity of our holy things, and by his prevailing intercession renders our sinful persons and imperfect services acceptable to a holy God. The sacred ointment, or perfume, Exod. xxx. 22—38. poured upon the head of Aaron, and flowing down thence upon his beard, and the collar of his vestment, near the place where he bare the names of Israel, diffusing fragrancy around, resembled, and was doubtless designed to typify, the graces of the Holy Spirit, which, through our great High Priest, are communicated to all believers; see Ps. xlv. 7, 8. cxxxiii. Canticles i. 3. Rom. viii. 9.

5. The office of Aaron (and of his successors in the high priesthood) may be considered as typical of that of Christ in the following particulars; as it consisted, (1.) In the instructing the people, compare Lev. x. 11. Deut. xxxiii. 10. Mal. ii. 4—7. Hos. iv. 6. John xi. 49. with Acts iii. 22. Isa. l. 4. John iii. 2. Matt. v. 2. ix. 35. xxii. 16. Mark iv. 1, 2. Heb. v. 2. (2.) In mediating between God and the people. Under the Jewish dispensation Aaron and his sons were the appointed medium of communication; by them were borne into the divine presence the confes-

sions, petitions, and offerings of the people; and through them were communicated the tokens of divine acceptance and direction. See Exod. xxviii. 12, 30, 38. xxix. 44. Numb. xxvii. 21. Thus our blessed Lord assures us, "I am the way, no man cometh unto the Father, but by me," John xiv. 6. See also Heb. viii. 6. x. 19, 20. 1 Tim. ii. 5. Eph. ii. 18. Rom. v. 1, 2. and other passages. (3.) It was the office of the high priest to make atonement for the people, see Exod. xxx. 10. Lev. iv. 20, 26, 31, 35. xvi. throughout.* Compare all the above passages, and 1 Chron. vi. 49. with the following in the New Testament, Matt. xxvi. 28. Rom. iii. 25. 1 John ii. 2. iv. 10. Rom. v. 11. Heb. vii 27.

* A careful perusal of this chapter is earnestly recommended, as very strikingly illustrating the typical relation which subsisted between Christ and Aaron. The repeated washing enjoined on Aaron might typify Christ's perfect purity, as well as to remind him of his own sinful defilements. Aaron being commanded to perform the service of the great day of atonement, not in his usual rich garments, but in the mean habit of a common priest, strikingly portrays Him, who unclothed himself of his robes of majesty, and took upon him the form of a servant, Phil. ii. 7, 8. when he suffered for the atonement of our sins. The express prohibition of any man, even of the priests to enter in the tabernacle, while the high priest made the typical atonement and intercession, emphatically shewed, that no sacrifice, no intercession must so much as in appearance be joined with that of Christ in his mediatorial work, Isa. lxiii. 3—5. Many other significant particulars will strike the attentive reader, and are pointed out by the best commentators.

viii. 1—3. ix. 11—14, 22—28. x. 1—14. (4.) Aaron was the intercessor and representative of the people. This was significantly expressed in the breast-plate, (already described,) wearing which, he bore into the holy place, carried to the throne of the heavenly grace, the names and circumstances, the infirmities, wants, distresses, sorrows, and joys of all the people, and pleaded for the divine mercy to be manifested to them according to their need, 1 Sam. i. 17. Joel ii. 17. Such an intercessor and representative is Jesus, the great High Priest, who "makes intercession for the transgressors." Isa. liii. 12. John xx. 17 xiv. 16. Luke xxii. 31, 32. John xvii. Heb. ii. 11. vi. 19, 20. vii. 25. ix. 24. (5.) Aaron's office required that he should sympathise with the people. This was provided for by ordaining to the priesthood men of like passions as others; that being themselves compassed with natural and moral infirmities, they might exercise sympathy and compassion towards their weak and erring brethren, Heb. v. 2. "Wherefore in all things it behoved Jesus to be made like unto his brethren, that he might be a merciful and faithful high priest. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." Heb. ii. 17, 18. (6.) It was the office of Aaron and his successors to present, not only the atoning sacrifices of the people, but also their offerings of gratitude, prayer, and praise, Lev. xvi. 12, 13. vii. 8—14. Deut. xxvi. 4. Thus are the prayers, praises, and obedience of the saints, offered up spiritual sacrifices, and acceptable unto God by

Jesus Christ, 1 Pet. ii. 5. The incense offered twice every day, and in an especial manner on the great day of atonement by the high priest, upon the golden altar within the vail, was an emblem of the prayers and praises of the people of God: see Ps. cxli. 2. Acts x. 4. Heb. xiii. 15, 16. Hos. xiv. 2. Rom. xii. 1. xv. 16. Phil. i. 11. and especially two most striking passages in the book of Revelations, in which is a manifest allusion to the temple service, Rev. v. 8. viii. 1—4. (Lastly.) It was the office of the priests to bless the people, Deut. x. 8. xxi. 5. Numb. vi. 22—27. This our Saviour abundantly fulfils, not only imploring but commanding, not only pronouncing but imparting the blessing. See Gal. iii. 8, 14. Matt. v. 3—11. xiv. 19. xvi. 17. xxv. 34. xxvi. 26. Mark x 16. Luke xii. 37, 38. xiv. 14. xxiv. 50, 51. John xiv. 27. Acts iii. 26. Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. Phil. i. 2. Col. i. 2 1 Thess. i. 1. 2 Thess. i. 2. 1 Tim. i. 2. 2 Tim. i. 2. Titus i 4. Philem. 3. 2 John 3. Phil. iv. 7.

Q. Having thus traced the leading typical references from Aaron the Jewish high priest to Jesus the Apostle and High Priest of the Christian profession, let us proceed to the next scriptural character supposed to bear a similar relation.

A. We may refer to that of Joshua, who although not expressly mentioned in the New Testament as a type of the Messiah, yet it is universally allowed to have been a very eminent one.

1. He bore the very name of our Saviour. The Septuagint version of the holy Scriptures, giving the name of Joshua a Greek termination, invariably call him Jesus; which appellation is also given to him, Acts vii. 45. Heb. iv. 8.

2. Joshua (as the name signifies) was a Saviour, see Exod. xxiii. 20. Joshua saved the people of Israel from the Canaanites; Jesus Christ saves his people from their sins, Matt. i. 21.

3. God put especial honour upon Joshua in appointing him to finish the work that Moses had begun, and in causing him to lead Israel dryshod through Jordan, as Moses had done through the Red sea, Josh. i. 1—9. iii. 7, 8. At the river Jordan, and probably at Bethabara, (or the house of passage,) even at the very same place where Joshua passed over that river, the Lord Jesus began to be magnified by the descent of the Holy Spirit, and by a voice from heaven, Matt. iii. 16, 17. Christ Jesus eminently accomplished that to which even Moses was unequal, "for the law was given by Moses, but grace and truth came by Jesus Christ," John i. 17. "and what the law could not do, in that it was weak, &c." Rom. viii. 3, 4. Heb. vii. 19. The Mosaic dispensation was introductory to that of the Gospel, and the former must expire before the latter could appear in its glory. The moral law is exceedingly useful to the Church of God, and to every believer; but the Gospel alone can conduct us to the heavenly inheritance: and being "dead to the law," as the ground of our confidence, is necessary to our salvation by Jesus

Christ. These things were typically taug
the death of Moses, and the successic
Joshua.

4. Joshua was the leader and captain o
Lord's sacramental host, to bring them into
promised land; Jesus is the "Captain of sa
tion" to all his people, "to bring many
unto glory," Heb. ii. 10. A leader and c
mander of the people, Isa. lv. 4. to vanq
their spiritual enemies, Col. ii. 15. 1 Cor. xv.
Rom. xvi. 20. Heb. ii. 14, 15. Rom. viii. 37.
finally to bring them into the possession of
heavenly inheritance, to a rest far more spirit
excellent, and glorious, of which Canaan was
a type.

Q. Proceeding to the history of Samson
what respects do we trace a typical resembla
of the Messiah?

A. Certainly not in his general conduct, m
parts of which were highly criminal, and tot
opposite to the character of Him, who wa
every instance "holy, harmless, and undefi
and separate from sinners," Heb. vii. 26.
typical resemblance which is universally ascri
to Samson, must be traced in his extraordin
endowments and achievements.

1. Extraordinary pre-intimations were gi
of the birth both of Samson and of our L
Judges xiii. 3—5. Isa. vii. 14. Matt. i. 20—
Luke i. 28—33.

2. Samson in his early childhood discove
at times such extraordinary courage, streng
and activity, as evidently proceeded from

Spirit of the Lord, Judges xiii. 24, 25. The childhood of Christ was also remarkable for wisdom, docility, and strength of spirit, Luke ii. 40, 47, 49, 52.

3. Samson, when at a distance from his parents, was assaulted by a young lion, yet, though unarmed, "he rent it as a kid," because "the Spirit of the Lord came mightily upon him." Judges xiv. 5, 6. This was an earnest of his subsequent victories, "not by might nor by power, but by the Spirit of the Lord," Zech. iv. 7. Thus David slew a lion and a bear before he killed Goliath, and slew the enemies of Israel, 1 Sam. xvii. 34—37. And Jesus Christ, both in his temptation before he entered on his public ministry, and on the cross before his ascension, overcame the roaring lion, which walketh about seeking whom "he may devour," see Matt. iv. 1—11. Col. ii. 15.

4. The paradox proposed by Samson, Judges xiv. 14. which in its literal purport meant no more than that he had obtained honey for food and pleasure, from the lion, which in its strength and fury was prepared to devour him; has been interpreted as shadowing forth the victory which Christ obtained over Satan by means of his agonies and death; his subsequent exaltation, the glory that redounded to the Father, and the spiritual advantages that accrued to his people.

5. Samson quietly submitting to be bound by the men of Judah, and delivered up to the Philistines, whose bands he easily burst, (Judges xv. 12, 13, 14) typified Christ, who in his retirement

was rudely assaulted by the Jews, (whom he could easily have destroyed, but would not;) into their hands surrendered himself, and they bound him, and delivered him up to the Romans to be crucified, though even the bands of death could not hold him, or prevent his victories and triumphs, Matt. xxvi. 47—54. John x. 18. xviii. 1—12. Acts ii. 23, 24.

6. Samson, although endued with supernatural strength, was liable to the common weaknesses of humanity, and on one occasion suffered acutely from intense thirst, Judges xv. 18. Our blessed Lord "in whom dwelleth all the fulness of the Godhead bodily," Col. ii. 9. yet was subject to like weaknesses and infirmities as his brethren of mankind, and in the hour of his awful conflict emphatically said, "I thirst," John xix. 28.

7. Samson, encompassed in the city of Gaza, in contempt of the guards, carried away the massy gates and bars of the city, and bore them in triumph on his shoulders to the top of a hill several miles distant, no one venturing to interrupt or seize him, Judges xvi. 3. Thus our Lord, when in the likeness of sinful flesh, after his crucifixion between two thieves, arose as conqueror over death and every foe, and, as were, broke and carried away with him the very gates of the grave, while he ascended to heaven in triumph as the first-fruits of the resurrection.

8. Samson was brought out before the rulers of the nation, who diverted themselves by mocking his abject misery, and cruelly endeavoured to render him contemptible, Judges xvi.

Thus Christ, being apprehended and bound by his enemies, was insulted by the council and rulers, as well as by the servants, and people, and soldiers, Ps. lxix. 10—12. Matt. xxvi. 62—68. xxvii. 39—44.

9. Although Samson died in bonds among the Philistines, by the blow given at his death, their princes were destroyed, their government unhinged, their power crushed, and their courage daunted, so that they made no opposition to Samson's relations when they went to fetch his body to be buried among his people, Judges xvi. 30, 31. These effects of his death, typified those of Christ, who, by voluntarily laying down his life among transgressors, subverted the foundations of Satan's kingdom, and provided for the deliverance of his people. The body of Christ also was given without opposition, given to his friends that it might be honourably interred, Matt. xxvii. 57—61.

Finally, The name Samson signifies *a sun*. During the morning of life he shone very bright, but towards evening was greatly obscured by clouds, yet when setting he burst through the gloom, and shone with more splendour than ever. So Jesus, the "Sun of Righteousness," after shining with glorious and benign lustre during his life, he was obscured by the thickest clouds just before his setting; but when he cried "It is finished," and gave up the ghost, he shone forth with mild but most glorious splendour, and died a triumphant conqueror.

Q. To whom do you next refer as typical of the Messiah?

A. Samuel is usually reckoned as such. The resemblance chiefly consists in his early and entire dedication to the service of God; it is observable, that the very same description is given of his childhood, as is given of that of our blessed Lord, and of his immediate forerunner, John the Baptist, and of no other character whatever; compare 1 Sam. ii. 26. iii. 3—10, 19. Luke i. 15. 80. ii. 40—52. It has also been the opinion of all ancient expositors, both Jewish and Christian, that the song of Hannah (1 Sam. ii.) is a typical prophecy of the kingdom of the Mediator; especially ver. 10. which is the first passage of Scripture where we find him spoken of as the Messiah or Anointed.

The typical history of David, to which we now proceed, is most clearly marked and pointed out to us in Scripture.

Q. Mention some instances.

A. David was an eminent and illustrious type of the Son of God: 1. In his name, which signifies *Beloved;* this distinctive epithet is repeatedly applied to Christ Jesus, especially at his baptism and transfiguration, Matt. iii.17. xvii. 5.

2. In his early occupation, that of a shepherd, 1 Sam. xvi. 11—13. xvii. 15, 34, 35. Ps. lxxviii. 70—72. where David's conduct and management of his early charge is expressly made the model of the tenderness, prudence, fidelity, with which he conducted the government of the people of

Israel, (often spoken of as a flock, Ps. lxxvii. 20 lxxx. 1. &c. &c.) and both fitly typify the conduct of Him, who was emphatically styled himself the good Shepherd, John x. 1—18. Isa. xl. 11. 1 Pet. ii. 25. Heb. xiii. 20. see also Ezek. xxxiv. 23. xxxvii. 24. where the Messiah is foretold both under the type of David, and under the character of the Shepherd of his people.

3. David was meanly thought of in his family: had it been in man to make choice of a monarch for Israel from among the sons of Jesse, unquestionably the lot would have fallen upon any other rather than David, 1 Sam. xvi. 6, 7, 11. xvii. 28. Thus was the Messiah "despised and rejected of men," Isa. liii. 2, 3. Matt. xiii. 53—58. John vii. 35, 47—52. viii. 48, 57. Acts iv. 11, 12. 1 Pet. ii. 4.

4. David was the Anointed of the Lord, set apart, consecrated, at the command of God, by the emblematical effusion of oil, to the office of king of Israel, 1 Sam. xvi. 1, 12, 13. Thus was the great Antitype of David particularly chosen and designated by God to be the King, Priest, and Prophet of his church, and was filled with the Holy Ghost (of whose influences the anointing oil was an emblem) in an extraordinary degree, and thereby consecrated and authorized to be the Messiah, Isa. lxi. 1. John i. 41. (Christ, *marg.* Anointed,) Acts x. 38.

5. David, although anointed to the kingly office, yet abode in humble privacy, contentedly following his laborious occupations, and waiting the Lord's time for being called into action.

Thus was our blessed Saviour content to remain in humble obscurity, until the appointed time arrived for him to begin fulfilling his public ministry, Luke ii. 51. John i. 26, 31, 33. thus also he was obedient unto death before he was exalted to his glorious throne, Heb. ii. 9.

6. In David's victory over Goliath, the champion of the Philistines, we may trace a shadow of the Redeemer's victory over Satan, who had for ages defied the armies of the living God, and from the fall of Adam to the coming of Christ, found no one able in his own strength to stand against him; but Jesus overcame him on his own ground, and foiled him with his own weapons, and still goes on by the preaching of his Gospel to pursue the victory; while all the hosts of the true Israel join in the conquests, and share the benefits, and shall ere long meet in heaven to celebrate the triumph in everlasting songs of praise. The eighth Psalm was probably composed on occasion of David's victory over Goliath, in which verse 2. was strikingly fulfilled. David overcame Goliath, though but a babe in comparison of that insulting champion: and the despised Nazarene, with his obscure and unlettered apostles, prevailed against the combined wisdom, learning, and power of the world, and against the sagacity and influence of Satan, the god of this world. Compare 1 Sam. xvii. throughout, with Matt. iv. 1—11. Col. ii. 15. Rom. xvi. 20. 2 Cor. x. 4. 1 Cor. i. 23—31. Isa. xxxv. 10.

7. David's enemies were typical of those of Christ; he suffered much from the opposition,

persecution, rebellion, and treachery of open enemies and pretended friends: yet was the honour of his throne and government maintained, and perpetuated by frequent interpositions of Divine Providence. We find him exposed to the unprovoked restless malice and envy of Saul, who hunted him as a partridge upon the mountains, and persecuted him, even when convinced of his excellency, and assured that he would be advanced to the throne, 1 Sam. xviii. 8, 9, 15, 21, 25. xix. 1, 11, 15. xx. 31. xxiii. xxiv. xxvi. The counterpart of this we see in the determined enmity of the scribes and priests to Christ and his cause, notwithstanding they could not resist the wisdom of his words, deny the reality of his miracles, or at all impeach his character; see Matt. ii. 3—6, 16. John xi. 47, 48, 53, 57. xii. 1, 9, 37. Acts v. 33, 39. It is remarkable that Saul was killed by the Philistines whom he wanted to employ to cut off David, 1 Sam. xviii. 17—27. xxxi. 2—6: and the Jews, who excited the Romans to crucify Christ, were awfully destroyed by the Romans, and numbers of them crucified.

David, in his affliction complains that he was forsaken of his friends, Ps. xxxviii. 11, lxix. 8. This was eminently typical of Christ; see John xvi. 32. Matt. xxvi. 40, 56. Mark xiv. 40. Luke xxii. 54—61.

The rebellion and conspiracy of Absalom, and the treachery of Ahithophel must have been peculiarly distressing to the mind of David; and accordingly we find him giving vent to the most

passionate lamentations in several of his psalm
in language not only strikingly typical of t
sufferings of our Lord, and the treachery of h
fallen disciple, Judas, but which is expressly a
plied to it; particularly in Psalm xli. 9. lv. 12—1
lxii. 4. cix. where, under the type of Ahithophe
(or perhaps of Doeg, but most probably t
former,) David predicts the character and doo
of the enemies of Christ, and Judas in particula
whom he closely resembled, both in being
traitor and murdering himself: with the Psaln
referred to compare Matt. xxvi. 14—16. 2 Sa
xvii. 23. Matt. xxvii. 3—5. Acts i. 15—25.

David endured much persecution, reviling, a
cruel mocking, chiefly because of his zeal for t
honour of God and true religion; in this he w
a striking type of Christ, who was treated wi
cruel contempt by all ranks and orders of me
both Jews and Gentiles, 2 Sam. xvi. 5—8. Psal
xxii. 6—8. xxxv. 15, 16. lxix. 7—12. John i
28, 29. Matt. xxvii 29, 30, 39—44. John xix. 2,

David in his sufferings sometimes complaine
of wanting a comfortable sense of the presence
God with his soul, Ps. xxii. 1. lxix. 3. so al
did Christ, Matt. xxvii. 46.

David in his distresses discovered great r
signation to the will of God, and placed h
whole confidence in God, 2 Sam. xv. 25, 2
Ps. xxxviii. 15—22. xl. 1. So did Christ, Mat
xxvi. 39 42, 53, 54.

David in his meek and forgiving spirit und
njuries and indignities, was a type of Christ, P
cix. 28. xxxviii. 13—15. (*marg.* Thou shalt *a*

swer for me, O Lord my God,) xxxv. 12—14. As David thus mourned over the afflictions of Saul and of Israel, with fasting and prayer, so did Christ weep over Jerusalem, and fasted, prayed, and suffered for sinners, as for a friend, a brother, or a parent; and prayed for his crucifiers, when about to expire amidst their cruelty and contempt Matt. iv. 1, 2. Luke xix. 41—44. xxiii. 33, 34, 42, 43. 1 Pet. ii. 23.

In spite of all the enmity, opposition, and treachery which David endured, his kingdom was firmly established according to the word of God: and this was strikingly typical of Christ and his kingdom, Ps. lxxxix. 19—27. 2 Sam. v. 10, 12. vii. 1. Ps. ii. xviii. xlvii. lxviii. In several instances, these Psalms are expressly applied in the New Testament to Christ and his kingdom, and in others are so exactly fulfilled in them, as to leave no room to doubt the correctness of the application.

Express quotations in the New Testament from passages originally referring to the establishment of David's kingdom, and typically to that of Christ, are contained in Acts iv. 25—28. Rom. xv. 9. Eph. iv. 7, 8. Ps. cx. 1, 2. Matt. xxii. 44. Luke xx. 42, 43. Matt. xxi. 42. Acts iv. 11. Eph. ii. 20.

Passages which describe the extension, establishment, and final triumph of Christ's kingdom, in defiance of all opposition; which was typified in that of David: John xi. 47, 48. xii. 19. Acts ii. 47. iv. 15—21, 24—33. v. 38, 39. ix. 31. xiii. 22, 23. xix. 20. xxviii. 30, 31. Rom. i. 14—16. xv. 9—12. 1 Cor. xv. 25. Eph. i. 20—23. Phil. ii. 9, 10. Col. i. 15—29. 1 Pet. i. 11. Rev. xvii. 14. xix. 11—16. xx. 24. and many others.

8. David's government may be considered a type of that of Christ. David is called the "man after God's own heart,"* 1 Sam. xiii. 14. which ought to be understood, that in all his *public official conduct* he acted according to the divine mind, and fulfilled the will of his Maker, paying the strictest attention to the authority, law, and worship of God, and in no instance or degree attempting to alter the law, or change the Israelitish constitution, 2 Sam. xxiii. 3. Ps. lxxv. 1—4, 10. The following distinct prophecies mark the similar character of Christ's government. Ps. xlv. 6, 7. "Thy throne O God is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness." Ps. lxxii. 2, 7, 12. "He shall judge thy people with righteousness, and thy poor with judgment. In his days shall the righteous flourish. He shall

* It is an improper application of this epithet to every particular instance of David's private and moral conduct, that has given occasion to infidel writers to reproach and ridicule the Scriptures, as tending to countenance adultery and murder.

deliver the needy when he crieth, the poor also, and him that hath no helper." Is. xxxii. 1. "Behold a king shall reign in righteousness." The following passages from the New Testament may be taken as examples of the fulfilment of the types and prophecies: John xviii. 37. "Jesus answered, Thou sayest that I am a king. For this end was I born, and for this cause came I into the world, that I should bear witness to the truth." Rom. xiv. 17. "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost."

9. God made a covenant with David, extending to his posterity; literally, to the establishment of his race on the throne of Israel, typically, to the establishment of Christ's spiritual kingdom: Jesus Christ being both the lineal descendant of David according to the flesh, and also his great antitype, Ps. lxxxix. 19—37. cx. 1—3. cxxxii. 11. In fulfilment of this covenant or decree, the establishment and extension of the Messiah's kingdom is predicted under the type of David long after his death, and in a way that never was fulfilled to any of his literal successors on the throne of Israel; the fulfilment therefore must be looked for in the spiritual reign of his great Antitype; and there accordingly we find it, Acts xiii. 22, 23. Jer. xxiii. 5, 6. xxx. 9. Ezek. xxxiv. 23, 24. Amos ix. 11. evidently fulfilled in the New Testament, Luke i. 32, 33, 68—72. Matt. xxi. 9. Acts xv. 14—17.

The passages in Jeremiah, xxxiii. 17, 18, 20—22. which connect the covenant of royalty made with David and his seed, and that of priesthood

made with Aaron and his seed and brethren, received their full completion in Jesus Christ, who is both the King and High Priest of his church, the efficacy of whose one oblation remains for ever, and whose spiritual seed is a royal priesthood unto the Lord, 1 Pet. ii. 9. Rev. i. 5, 6.

10. There is a very remarkable passage, 1 Chron. xxi. 14—27. in which David, interceding for Jerusalem, reminds us of the intercession of Christ for sinners. The fire from heaven (ver. 26.) consuming the sacrifices, and sparing the offenders who pleaded guilty, and sought mercy, was at once the highest token of the Lord's acceptance of the sacrifice, and a type of our salvation, by the propitiatory sufferings and prevailing intercession of Christ for us.

11. David, we are expressly informed, was a type of Christ in his love to God's house. Zion, where the ark was stationed, in which the presence of God dwelt, was typical of the true church of God on earth: and the Psalms which speak of its removal, its glory and security, the qualifications of true worshippers, and similar subjects, are justly applicable to the state of the spiritual church; as for example, Ps. xv. compared with John iv. 23, 24. Heb. xii. 22, 23. The triumphant Psalms designed for temple worship, such as xlvii. lxviii. xcv. xcvi. c. cxvii. cxxii. and others, have evident reference to the state of the New Testament church, and some of them are so applied, see Heb. iii. 6—11. iv. 1—11, 14. David's personal attachment to the house and ordinances of God, manifested in his earnest desire to

build the temple, 2 Sam. vii. 1—3. expressed also 2 Sam. xv. 25, 1 Chron. xxii. 1—7. xxviii. 11—21. xxix. 1—5. and in Psalms xxvii. xlii. lxiii. lxxxiv. and others, was exemplified in our Lord's habitual conduct, Luke iv. 16.—the assertions, Ps. xl. 9, 10, verified when "seeing the multitudes, he went up into a mountain, and when he was set down his disciples came unto him, and he opened his mouth and taught them," Matt. v. 1, 2. xiii. 1, 2. and other passages:—and that remarkable expression, Ps. lxix. 9. "the zeal of thine house hath eaten me up," was remembered and applied by the disciples, when Jesus with divine authority corrected the abuse and profanation of his father's house, John ii. 17.

12. As under David's government, his willing subjects prospered and were protected, and rebels crushed and opposed; so is it with those who submit to the authority of the Redeemer, and those who reject him; all his enemies shall either be converted or conquered, Ps. ii. 6, 9—12. cx. 1—3, 5, 6. xlv. 3—5. Luke xix. 27. 2 Thess. i. 5—10. The imprecations we find in the Book of Psalms are by no means to be considered as the expressions of private resentment and malevolence against injurious individuals; but rather, as the enemies to David's government were typical of the enemies of Christ and his church, they are to be looked upon either as direct prophecies, or as divinely inspired declarations of the certain doom awaiting all the opposers of Christ and his cause; and these awful denunciations of vengeance are solemn warnings given to the oppressors

and persecutors of the church, in order that may be averted by hearty submission. The lowing Psalms refer literally to the enemie David, and more or less typically to the oppo of Christ and his Gospel.

Psalms referring to the enmity of Saul, v. xi. xvii. xxvii. xxxi. xxxv. lvii. lviii. lix. l lxiii. lxiv. cxl. cxli. cxlii.—Of Doeg the Edomi xxxv. lii. cxx. cxl.—To the treachery of t Zephims, liv. cxl.—To the wars with the Ammo ites and Syrians, xx. xlvi. lx.—To the Philis tines, xxvi. lvi.—To the unnatural rebellion o Absalom, iii. xiii. xiv. xxv. xxxix. xli. xlii. xliii liii. lv. lxi. lxii. (doubtful) lxix. lxxi. cxxi. cxliii. Psalms referring to David's enemies in general, are, ii. iv. ix. xiv. xxxv. cxxiv. Psalms referring to David's conflicts and victories in general, and typically to those of Christ, xxviii. lxvi. cviii. cxviii. cxliv. In many instances particular fulfilments may be traced. (e. g.) Ps. xxxi. 5. "Into thy hands I commit my spirit; thou hast redeemed me O Lord God of truth." Our Saviour adopted the first clause of this verse when expiring on the cross, Luke xxiii. 46. omitting the latter, which related only to the type; He was himself the Divine Redeemer to whom both David and Stephen committed their spirits, Acts vii. 59. The destitute condition of the Psalmist, left alone, or forsaken by his former adherents and friends, xxxv. 16, 17, typifies that of Christ, as deserted by his disciples, and surrounded by his insulting enemies, John xvi. 32. Matt. xxvi. 56. In Psalm xli, the treachery of Ahithophel towards David is

a type of Judas to Christ, ver. 9. quoted John xiii. 18. Psalm lv. 4—8. describes the state of David's mind when he went over the brook Cedron and up mount Olivet, weeping as he went, (2 Sam. xv. 30.) and expecting speedily to be cut off. They describe the agony of the Son of David, when he likewise went over the same brook Cedron, at the time of his passion, when his soul was "sore amazed and very heavy; exceeding sorrowful even unto death," Matt. xxvi. 36—39. John xviii. 1.—Ver. 9. Absalom's party was crushed by division, when Hushai's counsel was preferred to Ahithophel's, 2 Sam. xv. 31. xvii. 1—14, 23. And the nation of the Jews, after they had rejected Christ, were destroyed by being divided, Matt. xxiii. 34—39.—Ver. 12—15, 20, 21. The apostasy and treachery of Ahithophel must have been peculiarly distressing to David, from the intimate friendship that had subsisted between them; and it strikingly typified that of Judas, by whom Christ was betrayed, and whom he had honoured as a companion, a disciple, and an apostle; both were speedily overtaken by divine vengeance in the same dreadful manner. This was foretold by David concerning Ahithophel, ver. 15, 23. (for the words are in the future, and more naturally signify a prediction than an imprecation,) and by Jesus, concerning Judas, Matt. xxvi. 24. The whole of Psalm lxix. though probably composed by David when under great distress of mind because of Absalom's rebellion, has such evident reference to the sufferings of Christ, and the glory that should follow, and

were so literally fulfilled in them, that we should rather consider him as the speaker in most parts of it. The whole of Psalm ii. not only represents David's advancement to the throne of Israel, in spite of all enemies and opposition, as typical of Christ; but is a direct and evident prophecy clearly fulfilled, and expressly referred to in the New Testament, Acts iv. 24—28. xiii. 33. The Jews and Gentiles, and the people, set themselves to oppose Christ when he was condemned by the Jewish council, and crucified by the Roman authority, amidst the insults of surrounding multitudes, Matt. xxvii. 1, 2, 11, 18—22, 27—44. After Christ's resurrection the same opposition was made to the establishment of his religion, Acts iv. 1—3, 15—18. v. 17, 18, 26—28. vi. 11, 12. vii. 54—59. viii. 1—3. ix. 1, 2, 13, 14. xii. 1—4, &c. &c. But this opposition, however sagaciously planned and vigorously executed, has uniformly proved a "vain thing," John xi. 47, 48, xii. 19. Acts iv. 14, 16, 18, 19, 23—33. v. 19—32, 38, 39. vi. 10. viii. 4. ix. 3, 6—15, 20, 29, 31, &c. The kingdoms that opposed Christ declined, and were destroyed, while the kingdom of Christ exists to this present time in defiance of all.—Ver. 10—12. if they at all refer to the establishment of David's authority, do far more clearly shew how vain it is to oppose the unalterable decree of God, that his Son should reign over the whole earth, and that it was therefore the wisdom of kings and rulers to submit to his government, and do homage to his authority; for that those who resisted would be as easily

crushed and destroyed, as the brittle vessel of the potter beneath the stroke of an iron rod. The evident fulfilment of these types and predictions, by a series of events exactly answerable to them, during the lapse of many ages, is in reality a full demonstration, that both the foreshewing type, and the fulfilling event, were from God, and that our holy religion is of divine original and authority. Some expositors have supposed, that in the eighteenth Psalm David speaking as in the person of the risen Redeemer, takes a retrospect of his sufferings and triumphs. The grand imagery in this Psalm more aptly suits the death, resurrection, and ascension of Christ, than any of David's deliverances: see Matt. xxvii. 51—53. xxviii. 1—8. Acts i. 9—11.—Ver. 49. is quoted by St. Paul, Rom. xv. 9. who evidently considered the Psalm as prophetical of Christ, and the conflicts and triumphs of David as typical of those of David's seed. Of Psalm xxi. the whole seems more immediately intended for Christ and his kingdom, than for that of David. Bishop Patrick observes, that "many of the Hebrews themselves apply it to the Messiah."—Ver. 13. greatly resembles the first petitions and closing doxology of the Lord's Prayer, Matt. vi. 9, 10, 13. and suggests that both the prosperity of the church, and the ruin of its enemies, tend to exalt God, and to render his glory conspicuous to his rational creatures.

Psalm cxviii. is highly typical and prophetical, and in several instances expressly applied. David had been sharply chastened and tried, yet

was not given over to death, but preserved
honoured instrument of glorifying God, and
moting Israel's prosperity. Christ, having
fered unknown agonies, when the "chastise
of our peace was upon him," was not given
unto death, but arose from the dead, and test
to his servant John, "I am he that liveth,
was dead, and behold I live for evermore,
have the keys of death and hell," Rev. i. 12–
Isa. liii. 4, 6, 9, 10. Acts ii. 22—24. Rom.
7—9.——Ver. 19—24. When Christ arose
the grave he ascended into heaven as the
runner of all his redeemed people, and dema
the opening of those gates of righteousness,
he and they might enter in and praise the I
Ps. xxiv. 7—10. Heb. vi. 20. The Redeem
doubtless that "stone which the builders reject
but which to their confusion, and the astor
ment even of his apostles and disciples, bec
the "chief corner stone," supporting the w
spiritual temple, and uniting the several
into one building, "an habitation of God thr
the Spirit," Isa. xxviii. 16. Matt. xxi. 42–
Luke xx. 17, 18. Acts iv. 11, 12. Eph. ii.
22. 1 Pet. ii. 7, 8.

The day of thanksgiving which David
Israel celebrated, was but a shadow of
blessed day which saw the Redeemer arise
the dead, and which has ever since been
memorated in the Christian church, as the
which the Lord has made, ver. 25, 26. "
now."—"Hosanna."—It is evident the Jews
this passage in mind, when they said b

Christ, at the entrance of Jerusalem, "Hosanna to the Son of David, blessed is he that cometh in the name of the Lord, Hosanna in the highest," Matt. xxi. 8, 9. Mark xi. 9, 10. Luke xix. 38. Our Lord himself also referred to this prophecy when he said to the priests and rulers, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord," Matt. xxiii. 39.

It remains to point out some Psalms in which the references to Christ are so literal and plain, as almost to exclude the idea of a type, and rather to assume that of direct prophecy.

In Psalm ii. the dignity of the Messiah's person and establishment and extension of his kingdom are spoken of in such a way, as can scarcely be even typically applied to David: indeed it is expressly quoted and asked, To which even "of the angels said he at any time, Thou art my son, this day have I begotten thee?" Heb. i. 5.

Psalm viii. 4, 5. "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, thou hast crowned him with glory and honour," should be compared with Heb. ii. 6—9, which expressly applies the passage to Christ, without which application we should not have discerned either a typical or prophetical reference.

David's expression (Ps. xvi. 10.) "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption," is expressly quoted and applied in the New Testament, to

the resurrection of Christ. Acts ii. 25—32. 1 Cor. xv. 3, 4.

The sufferings of Christ are described in Psalm xxii. in such a manner, as to leave it a question whether David had any reference to his own case in it; as every thing in it is applicable to Christ, and most things utterly inapplicable to David. Its *literal* fulfilments are found in the following comparisons. Ver. 1. "My God, my God, why hast thou forsaken me?" with Matt xxvii. 46.—Ver. 7, 8. with Matt. xxvii. 39, 40, 43.—Ver. 14. "All my bones are out of joint," Matt. xxvii. 35. "and they crucified him:" (in crucifixion the joints were dislocated, a punishment not known in Judea till many ages after David uttered this prophecy.)—Ver. 15. "My strength is dried up like a potsherd, and my tongue cleaveth to my jaws," John xix. 28. Jesus said, "I thirst."—Ver. 16. "They pierced my hands and my feet," with Luke xxiv. 39, 40. John xx. 25, 26.—Ver. 18. with John xix. 23, 24.

Psalm xix. is a typical prediction of the early and rapid spread of the Gospel, which was so generally and extensively diffused, even in the days of the apostles, as to warrant the application of the words of David in this Psalm respecting the instructions conveyed to all nations by the luminaries of heaven, (as typical of the Sun of Righteousness,) to what had already taken place, see Rom. x. 18.

Psalm xxiv. is highly typical of the ascension of Christ. Compare ver. 7—10. with Acts i. 9—11. 1 Pet iii. 22.

Psalm xxxviii. 4. should be compared with Ps. xl. 12. and with Isa. liii. 4—12.

Psalm xlvii. while originally designed to excite the people of Israel to rejoice in God the universal sovereign, who had given them victory and inheritance, also typically celebrates the ascension and kingdom of Christ with fervent praises, and predicts the conversion of nations and their princes.—Psalm lxviii. also, typically predicts the ascension and exaltation of Christ, and the gifts bestowed upon the church by the risen and ascended Saviour; in this sense it is expressly quoted and applied by the apostle Paul; compare Psalm lxviii. 18. with Eph. iv. 7—13. Both these Psalms may also be compared with Acts i. 9—11, and the other passages above referred to from Psalm xxiv.—Psalm lxvii. is a predictive prayer for the universal extension of the Redeemer's kingdom.—Psalm lxxxvi. 9, 10. In these verses David probably expressed a hope, that in witnessing the wonderful dealings of God with his servant David, and his people Israel, many of the neighbouring nations might be brought to renounce idolatry, and worship the Creator; but the Spirit of God which spake by him, evidently here predicted the calling of the Gentiles by the Gospel, and the universal prevalence of Christianity, see Isa. ii. 2—5. xi. 9. Rev. xi. 15.—Psalm lxxxvii. This Psalm was probably composed to be sung when the foundation of the temple was laid, or when David had fixed on a spot where it was to be erected. The tabernacle placed, and the temple afterwards

built by divine direction on Mount Moriah, a part of Mount Zion, were typical of Christ the foundation, and of his church as builded on this foundation, for an habitation of God through the Spirit, see Isa. xxviii. 16. 1 Cor. iii. 10, 11. Eph. ii. 19—22.—Psalm cx. This is a Psalm in which David most expressly speaks of the Lord Jesus Christ, not as he was wont to do in language that first applied to himself as his type and figure, but in plain words, which can belong to none but Christ alone. Express quotations from this Psalm are found in many parts of the New Testament, Acts ii. 33—36. Heb. i. 13, &c.—Psalm cxxii. describes Jerusalem as the centre both of the worship and government of Israel, and as a bond of union among the tribes: this it was from the time of David, and is typical of the church of true believers, united under Jesus Christ their common Head and Lawgiver, Priest and King. See Micah iv. 1—5. Eph. ii. 19—22. Rev. xxi. 9—27.—Psalm cxlix. was probably composed by David not long before his death; and whatever might be the immediate occasion of his triumph, he appears to have been led by the spirit of prophecy far beyond it, to celebrate by anticipation the future triumphs of the church over all enemies, at the opening of the millennium, and after the general resurrection. Rev. v. 8—10. xix.

The vast treasures collected and prepared by David for the temple, (1 Chron. xxviii. xxix.) remind us of the unsearchable riches of Christ, Eph. iii. 8. and the exceeding riches of his grace

in bringing near those that were afar off from God, and in building up his people an holy temple unto the Lord, himself being the chief corner stone, Eph. ii. 4, 7, 13, 19—22.

The honourable enumeration of David's worthies, (2 Sam. xxiii. 8—39.) leads to the remark, that those who are faithful to the cause and obedient to the commands of the King and Captain of salvation, who endure hardships, are valiant for the truth, and fight the good fight of faith, shall lay hold on eternal life, and have their names enrolled with honour in the records of the heavenly Jerusalem, Heb. ii. 10. 2 Tim. ii. 3, 4. 2 Tim. iv. 7, 8. Rev. ii. 10. iii. 5.

Q. Thus have we gone through the typical history of David:—do we not next proceed to Solomon, his beloved son?

A. Yes:—the typical resemblance although less extensive, is equally striking, and as certainly applied. It appears in his names, which were Solomon, or *the Peaceable,* and Jedidiah, or *Beloved of the Lord,* 2 Sam. xii. 24, 25. In this he typified the Prince of Peace, Isa. ix. 6. of whom the Father repeatedly said, "This is my beloved Son, in whom I am well pleased," Matt. iii. 17. xvii. 5.—As the anointed king of Israel, 1 Kings i. 34, 39. Acts x. 38. "God anointed Jesus Christ with the Holy Ghost, and with power," and "exalted him with his right hand, to be a Prince and a Saviour," Acts v. 31.

Q. Was Solomon in his personal character a type of Christ?

A. Yes;—especially so in the extraordinary

and matchless wisdom with which he was endowed, 1 Kings iv. 29—34. *This* was eminently fulfilled in Christ Jesus, in whom are hid all the treasures of wisdom and knowledge, Isa. xi. 1—3. Col. ii. 3. It is observable, that in the Book of Proverbs, written by Solomon, Wisdom is frequently spoken of as instructing mankind in a personal character, generally supposed to intend that of Jesus Christ, the Word and Wisdom of God, the great Prophet of the church, and "Light of the world." Thus the whole first nine chapters may be considered. See especially Prov. i. 20—33. iii. 13—19. viii. throughout; ix. 1—12. which exactly accord with the invitations and expostulations of Christ in his Gospel, Matt. xi. 28—30. xxii. 1—14. xxiii. 37—39. There are two displays of Solomon's wisdom which particularly lead us to contemplate Him who was indeed "greater than Solomon."

Q. To what do you refer?

A. First, To his celebrated judgment in the case of the two mothers contending for the living child, 1 Kings iii. 16—28. In this transaction Solomon discovered a deep and intimate knowledge of the human heart, which not only brought the cause to a just and satisfactory issue, but led all the people to observe and acknowledge that "the wisdom of God was in him to do judgment," 1 Kings iii. 28. Such knowledge our blessed Lord not only possesses in an infinite degree as God, but during his residence on earth manifested it to the astonishment of all, the confusion of his enemies, and the encourage-

ment of his disciples. John i. 47—51. ii. 24, 25. Heb. iv. 12, 13. 1 Cor. iii. 19, 20. Rev. ii. 23.

Q. To what other particular instance of Solomon's wisdom do you allude, as exemplified in the character of Christ?

A. To his readiness of communicating knowledge, as manifested in his intercourse with the queen of Sheba, 1 Kings x. 1—3. Thus is our blessed Lord not only infinitely wise in himself, but willing to give liberally and without upbraiding, to all who feeling their lack of wisdom seek it of him, James i. 3. Isa. ix. 6. l. 4. No unprejudiced person can read our Lord's discourses, without being struck at the heavenly wisdom with which he adapted his instructions to the ignorant, the inquirer, the caviller, the vicious, the self-righteous, the interested, and every class and character to which they were addressed. A few examples may be referred to, viz. (Matt. v. vi. vii. viii. 18—22. ix. 11—13. xi. 2—6. xii. 1—18. xviii. 21—35. xix. 16—22. xxi. 23—27. xxii. 23—46. Mark viii. 34—38. ix. 33—37. x. 17—22. xii. 13—34. Luke vii. 36—50. x. 25—37, 38—42. xii. 13—21. xv. xviii. 9—14. John iii. 1—10. iv. 1—26. v. 14. vi. 26—58. vii. 37. viii. 7. ix. 35—38.

It may be farther remarked, that Solomon's wisdom was discovered in making familiar objects the vehicles of instruction, 1 Kings iv. 33. Prov. vi. 6—11. x. 5. and many other passages. So also were our Lord's discourses and illustrations taken from things in common use and observation of those to whom they were addressed;

as for example, Matt. xiii. xxv. 1--13. Mark John iv. vi. x. and many others.

Q. Is not Solomon's government considered typical of that of Christ?

A. Yes; eminently so. Solomon's government was conducted with singular wisdom and equity and during his reign peace prevailed, and the nation of Israel was raised to its highest glory, 1 Kings iv. 21, 24, 25. Isa. ix. 6, 7. xi. 1—4. also Psalm lxxii. which is a prayer for Solomon, and no less evidently a typical prophecy of the Messiah's kingdom. It aptly describes the effects of the Gospel of Christ accompanied by the influence of the Holy Spirit, by which the dry, parched, barren ground is revived and made fruitful, and the beauties of holiness are communicated, where before, vice and deformity were visible. The whole of the concluding verses is eminently in unison with the sentiments of the Lord's prayer, "thy kingdom come, thy will be done:—thine is the kingdom, the power, and the glory," Matt. vi. 10—13. and it is observable that the Psalmist having prayed for and foreseen his son's prosperous reign, and anticipated that of the Redeemer, as extending over the whole earth, expressed himself as having no more to ask or do, but to lie down and rest in hope, ver. 20.

Q. Have you any farther particulars to refer to?

A. Yes, the forty-fifth Psalm and the book of Canticles are generally supposed to refer primarily to the marriage of Solomon, (probably with

Pharaoh's daughter,) and to exhibit under that figure the spiritual union subsisting between Christ and his church; the glorious triumphs of the Messiah's kingdom, the accession of the Gentile church, and the numerous spiritual seed that shall arise to call the Redeemer blessed. That Psalm xlv. is a direct prophecy is evident from its being expressly quoted by St. Paul in testimony of the dignity of the Messiah. Heb. i. 8, 9. The general topics which are figuratively treated of in the Canticles seem to be, 1. The earnest desires of the ancient church for the incarnation of the promised Messiah; for the conversion of the Gentiles, and the extension of his kingdom. 2. The fervent and unchangeable love of Christ to his church, his care over her and provision for her at all times, and under all dispensations. 3. The love of the church to Christ under all circumstances, her earnest desires of being finally united to him, enjoying much of his presence, and bearing much of his image on earth, and finally dwelling for ever in his heavenly kingdom. That something like this is the general scope of the book, admits no reasonable doubt, and is sanctioned by the concurrent testimony both of the Jewish and Christian church through a long succession of ages; yet it does not appear to be expressly quoted by any writer in the New Testament. The coincidence of the general argument and of particular sentiments with many passages in both the Old and New Testament is well worthy of consideration. See Ps. xlv. For example, Isa. liv. 5. lxi. 10. Eph. v. 23—32.

Rev. xix. 7. xxi. 9. xxii. 17. There are yet wo striking points of resemblance between Solomon and the King Messiah, which must not pass unnoticed.

Q. To what do you refer?

A. 1. Solomon, as the builder of the temple, a work to which he was appointed by God himself, and in the labours of which both Jews and Gentiles united, (2 Sam. vii. 12, 13. 1 Chron. xvii. 11, 12. 1 Kings vi. vii. 13—51.) typified Christ Jesus, the Anointed of God, the builder of the spiritual temple, who was himself the foundation corner stone laid by God himself, and in whom Jews and Gentiles are united as living stones, and built up an holy temple to the Lord, Isa. xxviii. 16. Zech. vi. 12, 13. 1 Cor. iii. 11. Eph. ii. 20—22. 1 Pet. ii. 4—8.

2. At the dedication of the temple, (1 Kings viii. 2 Chron. v.) Solomon guided the devotions of the people, and solemnly interceded for them and those that should come after them to worship God in that temple, including even strangers from a far country, 1 Kings viii. 41—43. In this he was a lively type of Christ Jesus, who is both King and Intercessor on behalf of his church, and who pleads for them that are afar off, that they may be brought near, and have access unto God by him, Is. liii. 12. Luke xxiii. 34. John xvii. Heb. vii. 25.

Q. Does the Old Testament present any other characters to whom we may refer as types of Christ?

A. Yes, there are several very significantly,

though not so extensively typical as those already considered. The first is Elijah, whose wondrous flight to heaven prefigured the ascension of our Lord Jesus Christ, 2 Kings ii. 11. Luke xxiv. 50, 51. Acts i. 9. It is also remarkable, that both Moses and Elijah, on whom was conferred the honour of meeting and conversing with our Lord on the mount of transfiguration, had, like him, endured forty days of fasting, Matt. xvii. 3. iv. 2. Exod. xxxiv. 28. 1 Kings xix. 8.

Q. Whom beside do you mention?

A. Eliakim, the son of Hilkiah, keeper of treasures for King Hezekiah, who displaced his predecessor Shebna, and appointed him to the office at the express command of God, Isa. xxii. 15—25. In this passage a figure is used, (that of a key on the shoulder, as the emblem of government,) which Christ applies to himself; and we may look upon Eliakim in some respects as a type of him, Isa. ix. 6, 7. Matt. xvi. 18, 19. Rev. i. 18. iii. 7. Matt. xxviii. 18.

Q. Who is the next you have to mention?

A. Cyrus; who was predicted of by name, much more than a hundred years before his birth, in language the most explicit; and which at the same time seems to apply under a figure to Christ our Redeemer, see Isaiah chapters xli. to xlviii. which passages all refer, to the deliverance of the Jews by Cyrus from the Babylonish captivity, and the rebuilding of the temple by his orders; and were most strikingly and exactly fulfilled. The deliverance of Israel from Egypt, and the

restoration of the Jews from Babylon, have ever been considered as figurative of those far more glorious events, redemption by Christ, the conversion of the Gentiles, and the restoration of Israel into the church.

Q. To whom do you next refer?

A. To Jonah; our blessed Lord himself having repeatedly alluded to the history of that prophet, and shewn that the most wonderful of its events was intended as the type of his own death, burial, and resurrection on the third day; see Jonah i. 17. ii. 10. iii. throughout. Matt. xii. 38—42. from which we learn, that as Jonah, after lying three days in the sea, and coming up alive to preach to the Ninevites, was a sign and warning to them, on which they repented; so the death and resurrection of Christ, and the preaching of his Gospel immediately after, should be the last warning to the Jewish nation, at which, if they repented not, they should be condemned.

Q. Have you any thing farther to point out?

A. In the Lamentations of Jeremiah there are several striking expressions, which lead us to look to Him, who for us men, and for our salvation, became a man of sorrows, and acquainted with grief, Isa. liii. 3. but whether they are to be considered as directly typical admits a doubt.

It only remains to mention Joshua and Zerubbabel, who were united in their labours to rebuild the temple of the Lord, and who are evidently types of Christ. Zerubbabel more particularly as the builder of the temple, and Joshua

as the high priest. These men are mentioned historically * by Ezra; but it is in the prophecies of Haggai and Zechariah that their typical relation to the Messiah is clearly pointed out; Hag. i. 12—14. ii 2—9, 20—23. Zerubbabel, as the governor of Judah, was the type as well as the progenitor of Christ, to whom doubtless this prophecy was principally directed. "It could not," says Bishop Lowth, "be fulfilled in Zerubbabel, who did not in all likelihood live many years after the finishing of the temple; and to be sure, did not see any of these great changes here foretold; and therefore the Messias must be here described under the name of Zerubbabel, as he elsewhere is under that of David." Observe also in Zechariah, chap. iii. 8, 9. (the expression *men wondered at*, which expressly signifies *typical men*, men that foreshew something to come,) they, with Joshua the high priest at the head of them, are a figure of the restoration of the church under the government of the Messiah. The Branch, is by the LXX. rendered the *East* or *Sunrising*, from whence it is applied to Christ, and rendered (Luke i. 78.) the dayspring. *Bishop Lowth.*—— Zech. iv. 6, 7, 9, 10. In all this Zerubbabel doubtless was the type of Christ, who builds his spiritual temple, not by human power or authority, but by the regenerating and sanctifying

* Sheshbazzar, is supposed to be the name given in Babylon, to the same person whom the Jews call Zerubbabel.

influences of the Holy Spirit, and by instruments qualified and disposed by the same divine agent, whilst mountains melt before him, and the work goes on amidst all opposition, 2 Cor. x. 4, 5.—— Zech. iv. 11—14. Zerubbabel and Joshua, the anointed ruler and high priest of Judah, who were the "anointed ones," intended and typified Christ as anointed with the Holy Spirit without measure, to be the King and High Priest of the church, and to build, illuminate, and sanctify the spiritual temple, Eph. iv. 7—13.——Zech. vi. 11—13. "Two crowns of gold are ordered here to be made, and both of them to be placed upon the head of Joshua, to signify that the Messias, the Branch spoken of in the next verse, should be both a King and a Priest; and so should have a right to wear the two crowns, that belong to each of those offices." *Bishop Lowth.*

Q. Thus have we noticed the principal typical characters in the Old Testament: mention briefly those circumstances and religious observances which come under that description.

A. The ARK, compare Gen. vii. 1. Isa. xxxii. 2. Acts iv. 12. Heb. vi. 18. 1 Pet. iii. 18—22. 2 Pet. ii. 5. 2 Tim. i. 12.

The RAM, sacrificed by Abraham; as provided by God, and as a substitute or ransom. Compare Gen. xxii. 8, 13. with Job xxxiii. 24. John i. 29, 36. 1 Pet. i. 18—21. iii. 18. 2 Cor. v. 21.

The LADDER which Jacob saw in his dream. Gen. xxviii. 12. John i. 51. 1 Tim. iii. 16. John

xiv. 6. Rom. v. 1, 2. Heb. i. 14. 1 Pet. iii. 22. Col. i. 20.

The PILLAR OF FIRE, Exod. xiii. 21, 22. xiv. 24. xl. 34—38. Num. ix. 15—22. x. 34. xiv. 14. Isa. iv. 5, 6. 1 Cor. x. 1, 2. Ps. cxxi. 5, 6. Rev. xxi. 23, 24.

The MANNA, Exod. xvi. Ps. lxxviii. 23—25. John vi. 26—58. 1 Cor. x. 3.

The ROCK IN THE DESERT, from whence the water flowed, Exod. xvii. 5, 6. Ps. lxxviii. 15. 16. Isaiah xlviii. 21. 1 Cor. x. 4. Psalm xlvi. 4. Isaiah xii. 3. xli. 17, 18. xliii. 19, 20. John iv. 10, 14. vii. 37, 38. Isaiah lv. 1. John xix. 34. Rev. xxii. 17.

The BRAZEN SERPENT, Numb. xxi. 4—9. John iii. 14, 15. xii. 32. Isa. xlv. 22. Rom. viii. 3. 2 Cor. v. 21.

The TABERNACLE AND TEMPLE, (for both had the same signification;) each typifying Christ's human nature, in which the presence of God dwelt substantially, as it dwelt visibly in the tabernacle and temple of old. Exod. xxvi. xl. 34—38. 2 Sam. vii. 13. 1 Kings vi. viii. 2 Chron. iii.—vi. vii. 1—3. Isa. lxvi. 1. Psalm cxxxii. 2—5. Heb. viii. 2. ix. 8, 11. John i. 14. "dwelt," *tabernacled*, marg. John ii. 19—22. Matt. xxvii. 50, 51. Col. ii. 9.

The ARK OF THE COVENANT, Exod. xxv. 10—16. xxxvii. 1. Heb. ix. 4. Psalm xl. 8. Isa. xlii. 21. Heb. viii. 6. Rev. xi. 19. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament;" which

last passage seems to intimate, that Chris true Ark of the Covenant, is made more cl known, and the mysteries of religion rend more clear and familiar, than under the Je dispensation; see also Heb. viii. 10.

The MERCY SEAT OR PROPITIATORY, Ex xxv. 17—22. Heb. ix. 5. 1 Pet. i. 12. Eph iii. 10, 12. Heb. xii. 24. Eph. ii. 18. Matt. xx 19. Rom. iii. 24—26. 1 John ii. 2.

The ALTAR, Exod. xx. 24. xxix. 37. xxx. Heb. xiii. 10, 15.

The LAVER, Exod. xxx. 18—21. John xiii 5—10. iii. 5. xvii. 17. 1 John v. 6. Tit. iii. 5.

The GOLDEN CANDLESTICK, Exod. xxv. 31—37. Zech. iv. 2, 3, 11—14. Rev. i. 12, 13, 20. A lively emblem, that the church is enlightened by the Spirit of God, and has not the light it shews in itself, but only holds it forth from Christ.

The INCENSE, Exod. xxxvii. 29. xxx. 7, 8 Eph. v. 2. Heb. vii. 25. ix. 24. Rev. viii. 3.

The ANOINTING OIL, Exod. xxx. 25—30. Ps. xlv. 7. John iii. 34. 1 Pet. ii. 9. 1 John ii. 20, 27. Rev. i. 5—7.

SACRIFICES in general, were instituted to typify the one perfect and everlasting oblation, that should be made by Jesus Christ for the sins of the world, see Heb. viii. 3. ix. 6—14, 28. x. 1—20. 1 Pet. i. 18, 19. John i. 29. Eph. v. 2. 1 Pet. iii. 18. More particularly, the following sacred observances may be remarked.

The PASCHAL LAMB, Exod. xii. 1 Cor. v. 7. 1 Pet. 18, 19. Rev. v. 6—13. vii. 9—14. Heb.

vii. 26. 1 Pet. i. 2. Matt. xxvi. 26—28. John v 52—57. Isa. liii. 7, 10. Heb. xi. 28. Rev. vii. ix. 4.

The Sacrifices appointed for the cleansing of the leper, Lev. xiv. 4—7, 10, 21—32 Heb. ix. 22 The two birds, one slain over springing water in an earthen vessel, and the other set at liberty having been dipped in this mixture of blood and water, seems to typify, first, the slain bird, a Saviour slain for our sins, and the living bird, a Saviour rising and ascending into heaven, there to appear in the presence of God for us, Rom. iv. 24, 25. Heb. ix. 24;—and secondly, The purification of our persons from guilt, and acquittance from condemnation, by the sprinkling of the blood of Jesus Christ, 1 Pet. i. 2. which flowed from his wounded side both blood and water, John xix. 34. Isa. liii. 5.

The SCAPE GOAT, Lev. xvi. 7—10, 15, 20—22. In this, as in the former instance, the dying goat represented Christ suffering for our sins; the scape goat, Christ rising to carry into effect the purposes of his death, in the actual forgiveness and justification of his believing people, Matt. xvi. 21. Acts ii. 23. Rom. iv. 25. 1 John ii. 2. John iii. 16. Rom. iii. 24—26. Col. i. 20. Heb. vii. 25 1 Pet. ii. 24.

The JUBILEE; appointed Lev. xxv. 8—14. The prophet Isaiah points out the typical design of this ordinance in reference to the Messiah, lxi. 1—3. quoted Luke iv. 17—21. Isa. xxvii. 13. Ps. lxxxix. 15. John viii. 32, 36. Rom. vi. 17, 18.

viii. 21. 2 Cor. iii. 17. 1 Cor. xv. 52. 1
iv. 16. Matt. xxiv. 31. xxv. 34.

Both the SABBATH and CANAAN, were t
of the rest of the Gospel dispensation, and
more glorious rest and felicity of heaven, N
xiv. 20—23. Ps. xcv. 7—11. Matt. xi. 28
Heb. iii. 7—11. iv. 1—11. Ps. cxvi. 7, 1
Rom. v. 1—5. 2 Thess. i. 7. Rev. xiv. 13.
14. Job iii. 17. In the same light may be
sidered the sabbatical year, Exod. xxi. 2.
xv. 1—6.

Jerusalem, or Zion, often called the "
city" and the "holy mount," because the
chose it out of all the tribes of Israel to
his name there, (Deut. xii. 5.) was expressl
pical of the spiritual church of God bot
earth and in heaven, Ps. lxxviii. 68, 69. cx
13—16. xlviii. cxxv. 1, 2. xlvi. Gal. iv
Heb. xii. 22. Rev. iii. 12. xxi. 2—5, 10-
xxii. 1—5, 14.

Thus have we enumerated the leading ty
references of the sacred Scriptures, the t
"which Moses and the prophets did say sh
come; that Christ should suffer, and tha
should be the first that should rise from the
and should shew light unto the people, an
the Gentiles," Acts xxvi. 22, 23. They te
establish the truth and harmony of the Bo
God;—they shew that under every dispens
there is no way of access for sinful man t
favour of his offended Creator, or of his re
to the moral image of God, but by the at

blood of Christ, and the purifying influences of the Holy Spirit; and that in this sense Jesus Christ was "the Lamb slain from the foundation of the world," Rev. xiii. 8.—and that, since to predict and display the glories of the Messiah has ever been an object of delight to the Divine Mind, it must be both our duty and interest to obey the voice that says, "This is my beloved Son, in whom I am well pleased; hear ye him," Matt. xvii. 5.

THE END.

PROPHETICAL CONNECTION.

Q. What is the chief design of revelation?

A. To declare to mankind the way of salvation by Jesus Christ.

Q. How is this salvation declared in the Bible?

A. By prophecies and types in the Old Testament, and by facts in the New.

Q. What is prophecy?

A. It is a declaring beforehand things that shall come to pass, which could not be known by ordinary means, or which are not according to the common course of nature.

Q. What are types?

A. Figures which shew beforehand things that shall come to pass.

Q. Give me an example of each; of a prophecy declaring something that should come to pass?

A. It was foretold (Isa. xxxv. 5, 6.) that "then" that is in the days of the Messiah, "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." And it is related (Matt. xi. 4, 5.) that when John the Baptist sent his disciples to Jesus, he said unto them, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed,

and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them."

Q. Give me an example of a type foreshewing in a figure something that should come to pass?

A. The slaying of a lamb every day in the Jewish temple (Exodus xxix. 38.) represented the death of Jesus Christ, who was slain to take away the sins of the world, John i. 29. Rev. xiii. 8. v. 8, 9.

Q. What connection is there between the prophecies and types of the Old Testament, and the facts of the New?

A. The facts recorded in the New Testament are the fulfilment of the prophecies and types in the Old; and this fulfilment is so strikingly exact, and particular in every point, that it is impossible to misapply them.

Q. For what purpose were these types and prophecies given beforehand of the coming of Christ?

A. To encourage the faith, and keep alive the expectation of Jewish believers; and to confirm the faith of Christians in all ages in the record which God has given us of his Son.

Q. How did these types and prophecies encourage the faith of God's ancient people?

A. By revealing to them that God had mercy in store for sinners of mankind; and by giving them from time to time clearer discoveries and representations of the manner in which that mercy was to be exercised. The many prophecies given, relating to the one great promise of the Messiah, would also naturally be as pledges to them that the blessed God kept in

mind his promises, and would be faithful to them, and would keep their minds expecting the fulfilment of these promises, and observing the signs of its approach.

Q. How does prophecy confirm our faith?

A. Future things can only be known to God. If therefore important events are foretold, which actually take place accordingly, it is a proof that they were foretold by revelation, (that is, knowledge imparted by God himself,) and that they took place in fulfilment of his counsel; and hence that the doctrines and commands with which they stand connected, deserve as well as demand our faith and obedience.

Q. Is it then a matter of importance that we should examine the prophecies of the Old Testament, and trace their fulfilment in the history of Jesus Christ?

A. Certainly it is; for upon the facts, that Jesus Christ was the true Messiah; the Son of God; the Saviour promised of old; and that he came into the world, and lived, and died, and rose again according to the Scriptures; on these facts depend all our hopes of salvation by him.

Q. Can you refer me to any passages of Scripture where this is implied?

A. Yes; to several. Our Lord himself after his resurrection, when he found the disciples discouraged on account of his sufferings and death, and ready to conclude that he could not have been the Messiah, reproved them, saying, "O fools and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his

glory? and beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself," Luke xxiv. 25—27. "I have told you before it come to pass, that, when it is come to pass, ye might believe," John xiv. 29. Luke xxiv. 44.

Q. Mention if you can another instance of the kind?

A. St. Paul in the fifteenth chapter of his first epistle to the Corinthians, makes this the foundation of his noble argument for the resurrection of the dead, and indeed declares it to be the substance of the gospel, "that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures," ver. 3, 4. Moreover he says that "if Christ be not risen, (that is if Christ have not fulfilled what was foretold of the Messiah) then is our preaching vain, your faith is also vain, ye are yet in your sins." ver. 14, 17.

Q. Let us proceed then to examine the chief prophecies relating to the Messiah, and endeavour to trace their fulfilment in the person of Jesus of Nazareth.—And first, repeat if you can the names of those prophets who distinctly foretold the coming of Christ?

A. Moses in the books of Genesis, Exodus, Numbers, and Deuteronomy; Job, David, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Micah, Haggai, Zechariah, and Malachi.

Q. What is the first and earliest prophecy of Christ?

A. Gen. iii. 15 where God said to the first

woman, that "her seed should bruise the head of the serpent."

Q. Where was this prophecy fulfilled?

A. Gal. iv. 4. "God sent forth his Son, made of a woman." 1 John iii. 8. "The Son of God was manifested, that he might destroy the works of the devil."

Q. How did Christ destroy the works of the devil?

A. By destroying the mischievous designs and deeds of the devil, who lay hid in the serpent when he tempted Eve to sin; and this in the language of prophecy is called bruising the serpent's head.

Q. What is the next distinct prophecy of Christ?

A. Gen. xxii. 18. where God tells Abraham that in him and in his seed shall all the nations of the earth be blessed.

Q. Was this promise given to any besides Abraham?

A. Yes; it was repeated and confirmed to Isaac his son, Gen. xxi. 12. xxvi. 4. and to Jacob his grandson, Gen. xxviii. 14.

Q. How does this appear to refer to Christ?

A. It is applied to Christ, Gal. iii. 8. where it is said, "The Scripture preacheth the Gospel unto Abraham, saying, In thee shall all nations be blessed," and ver. 16. "Now to Abraham and to his seed were the promises made; he saith to thy seed, which is Christ." Christ descended from Abraham, though at the distance of many generations; and it was in order to trace correctly the descent of the Messiah, that the Jews

were so very scrupulously exact in preserving their genealogies.

Q. Are there any more prophecies of Christ in the book of Genesis?

A. Yes; Jacob in his dying speech to his son Judah, (Gen. xlix. 10.) foretels that the sceptre (or tribe as the word signifies) shall not depart from Judah, nor the lawgiver from between his feet, until Shiloh come, and till the gathering of the people shall be unto him.

Q. Who or what is meant by the word Shiloh?

A. The word signifies 'sent,' or 'one that is sent,' which is the frequent character of Christ; and that he was sent by the Father, as we read John x. 36. xvii. 18, 21, 23. and other places. Even the Jews acknowledge that this prophecy of Shiloh refers to the Messiah, though they deny its application to Jesus Christ.

Q. And how can we as Christians prove that it does refer to Christ?

A. By its fulfilment, which took place at the very time when Jesus Christ lived. Notwithstanding the frequent dispersions of the Jews, Judah still continued to be a tribe, and to retain some kind of government until Christ came. During his childhood, Judea was reduced to the form of a Roman province, and the power of life and death was taken from the government of the Jews; and shortly after, when many both of Jews and Gentiles were gathered unto Christ, Jerusalem was destroyed, the Jewish nation scattered, and all appearance of government was taken away.

Q. Is there any reference to Christ in the book of Exodus?

A. Yes; Moses was a type of Christ; and the rock, and the manna, prefigured Christ. See Exodus xvi. 14, 15. with John vi. 41, 49. and Exodus xvii. 6. with 1 Cor. x. 4.

Q. What reference to Christ is there in Leviticus?

A. Aaron was a type of Christ, and all the sacrifices of the Levetical law were designed to set him forth as in a figure. See Heb. vii. viii. ix. and x.

Q. What is the next striking prophecy of Christ?

A. In the book of Numbers, where Balaam prophecies that "there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth: Seir and Edom shall be a possession, and out of Jacob shall come he that shall have dominion," Numb. xxiv. 17—19.

Q. Was Balaam a true prophet of God?

A. No; he was a wicked man, an enemy to God and his people; and he came out with the most cruel and malignant designs against Israel. But God over-ruled his wicked purposes, and compelled him to utter this wonderful prediction.

Q. How do we know that it refers to Christ?

A. Because in him it is fulfilled; Jesus Christ is called "the bright and morning star," Rev. xxii. 16. He was of the family of Jacob or Israel; he shall smite and destroy the enemies of his church, and have the heathen for his pos-

session; and his dominion is everlasting, Ps ii. 5—9. Dan. vii. 14.

Q. Where do you find the next remarkable prophecy of Christ?

A. In the book of Deuteronomy, where Moses declares (ch. xviii. 15—18.) "The Lord thy God will raise up unto thee a prophet, of thy brethren, like unto me, and to him shall ye hearken."

Q. Why do you suppose that this prophecy refers to Christ?

A. Because Stephen the martyr in his dying speech, cites these words, and applies them to Christ, Acts vii. 37.

Q. Might not this apply to other prophets? were not Isaiah, Elijah, and other prophets like unto Moses?

A. None of them came to establish a new religion as Moses did; nor wrought such numerous and various miracles to attest their doctrine but Jesus Christ did both.

Q. In point of date, Job is the next proph to whom you have referred; what remarkab prophecy did he utter concerning Christ?

A. Job xix. 25, 26. "I know that my R deemer liveth, and that he shall stand at latter day upon the earth; and though a my skin worms destroy this body, yet in flesh shall I see God."

Q. Has this prophecy been yet fulfilled?

A. No; The fulness of time is not yet c It shall be when Christ the Redeemer who in heaven shall come down to raise the and judge the world; then shall the child

God, in their new raised bodies, see God; that is, God the Redeemer; "God with us," "God manifest in the flesh;" 1 Thess. iv. 16. 1 Cor. xv. 24—26. 1 Tim. iii. 16.

Q. Who is the next eminent prophet that spoke plainly of Christ?

A. David speaks often of him in the book of Psalms, in many remarkable expressions, and describes his incarnation, sufferings, exaltation, and his various offices of prophet, priest, and king.

Q. Give me some particular instances?

A. First then his coming into the world to preach the truth of God, and the doctrine of righteousness for the salvation of men, and the weakness and insufficiency of the Jewish sacrifices, is clearly set forth in the fortieth psalm: This prophecy was fulfilled in our Lord's ministry, and is expressly applied to him, Heb. x. 5.

Q. Give me another instance?

A. Christ being chosen out of the Jewish nation to be the Saviour and king of Israel, is foretold under the emblem of David, in Psalm lxxxix. 18, &c. "I will make him my first-born, higher than the kings of the earth," &c. Christ is called "the firstborn of the creation," and "King of kings," Col. i. 15. Rev. xix. 16.

Q. Have we any more prophecies by David?

A. Yes, many; David foretold the children singing in the temple, when our Lord entered Jerusalem in triumph, Ps. viii. 2, and in Psalm cxviii. gives us the very words of their song, "Hosannah (or save now I beseech thee) O Lord. Blessed is he that cometh in the name of

the Lord," Ps. cxviii. 25, 26. which is applied to Christ, Matt. xxi. 9. Another prophecy in Ps. cxviii. foretels the opposition of the Jewish rulers.

Q. What is that?

A. In ver. 22. when David calls Christ "the stone which the builders refused, and who is become the head of the corner" The teachers and rulers of the Jews who should have been the builders of the church, rejected Christ; on which occasion our Lord applied these words unto himself, Matt. xxi. 42. and they are also applied to him, Eph. ii. 20. "Jesus Christ himself the chief corner stone," and 1 Pet. ii. 7 "The stone which the builders disallowed, is made the head of the corner."

Q. Is this all you have to say of the prophecies of David?

A. No; Christ's persecution by princes and people is declared, Ps. ii. 1, "Why do the heathen rage, and the people imagine a vain thing? the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed;" that is, against his Messiah or Christ, which was cited and fulfilled Acts iv. 26, 27. when Herod and Pontius Pilate, and the people, both Gentiles and Jews, rose up against Jesus of Nazareth, and put him to death.

Q. Does not David somewhere minutely describe the sufferings of Christ at his death?

A. Yes; in Psalms xxii. and lxix. he foretels the bitter reproaches and sufferings which Christ should endure; and speaks by way of emblem his words upon the "My God, my God,

why hast thou forsaken me?" ver. 1; ver. 16, 18. "They pierced my hands and my feet, they parted my garments among them, and cast lots upon my vesture;" "they gave me also gall for my meat, and in my thirst they gave me vinegar to drink," Ps. lxix. 21. all this was exactly fulfilled, when they nailed his hands and feet to the cross, cast lots for his raiment, and gave him to drink vinegar mingled with gall, Matt. xxvii. 45, 46. John xix. 23, 24. Matt. xxvii. 48

Q. Is Christ's resurrection from the dead any where foretold?

A. Yes; Ps. xvi. 10. "Thou wilt not leave my soul in hell, (that is, the state of the dead,) nor suffer thine Holy One to see corruption;" (that is, to lie long enough in the grave to suffer decay.) This was evidently fulfilled in Christ at his rising from the dead before he had lain in the grave three full days. Acts ii. 31. xiii. 34—38. 1 Cor. xv. 4. Christ's ascension and exaltation at God's right hand, are also foretold.

Q. In what manner?

A. Ps. lxviii. 17, 18. "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men: yea for the rebellious also, that the Lord God might dwell among them." Which words are applied to our Saviour, being ascended into heaven, and having led the devils captive, and bestowed gifts on men, namely, prophets, apostles, &c. for the ministry of the gospel, that God might dwell among men, who before were rebellious against

him, Eph. iv. 8. Col. ii. 15. This prophecy was also strikingly fulfilled in the gift of the Holy Spirit, which took place soon after, and in consequence of our Lord's ascension, as we read, John vii. 39. "The Holy Ghost was not yet given, because that Jesus was not yet glorified." Acts ii. 33. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now hear and see:" and Acts v. 31. "Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance unto Israel, and the forgiveness of sins."

Q. You said also that his exaltation to God's right hand was foretold, let me hear in what manner?

A. It is particularly described in Ps. cx. 1, 4. "The LORD said unto my Lord, Sit thou at my right hand till I make thine enemies thy footstool:" and, "Thou art a Priest for ever after the order of Melchisedek;" which expressions are applied to Christ, Matt. xxii. 42—44. Acts ii. 33, &c. Heb. v. 6. and vii. 2, 3, 17. where Christ is exalted to be "a king and a priest" as Melchisedek was, and that too, a priest of constant intercession or pleading with God for men, and blessing them, as Melchisedek blessed Abraham. Christ's character as king of his church is also prophetically described by David.

Q. In what part of his writings?

A. In several of the Psalms, as in Ps. xlv. 6, 7. "Thy throne, O God, is for ever and ever, the sceptre of thy kingdom is a right sceptre

thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows:" which is a plain description of Jesus Christ, Heb. i. 8, 9. whom God "anointed with the Holy Ghost and with power," Acts x. 38. and who "had the Holy Spirit without measure," John iii. 34. And yet further in Ps. lxxii. is a large character of Christ under the emblem of Solomon: and Ps. lxxxix. describes Christ under the character of David himself.

Q. Have you not finished David's testimony?

A. It must yet be added, that David spoke of Christ under the peculiar character of the Son of God, and God; thus, Ps. ii. 7. "I will declare the decree, Thou art my Son, this day have I begotten thee," also Ps. xlv. 6. "Thy throne O God is for ever and ever." St. Paul, proving the superiority of Christ, applies these passages to him, and thus reasons, Heb. i. 5, 8. "Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" but "unto the Son he saith, Thy throne, O God, is for ever and ever." So also is the submission of the heathens foretold, when Christ had begun his work of intercession in heaven, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" Ps. ii. 8. and very soon after our Lord's ascension, some from almost every nation under heaven were brought into subjection to his government, Acts. ii. 9—41. xi. 18.

Q Have you any thing to observe as to the

authority on which these Scriptures are applied to Christ?

A. Some of them are so evidently applicable to the Messiah and to him alone, that we cannot but so apply them; and their being fulfilled in and by Christ Jesus, fully proves him to be indeed the true Messiah; but there are other texts in the Psalms which we should not have known to belong to Jesus Christ, had they not been so interpreted in the New Testament, such as Ps cii. 25—27. "Thou Lord in the beginning hast laid the foundation of the earth, the heavens are the works of thy hands," &c. This applied to Christ, (Heb. i. 10—12) plainly proves his dignity as "the Lord, the Creator of the ends of the earth;" in many other passages, the same names, character, and actions which are attributed to Jehovah, the one true God in the Old Testament, are applied to Jesus Christ in the New, clearly assuring us that he is indeed one with the Father; "God manifested in the flesh."

Q. Which is the next prophet that speaks of Christ?

A. Isaiah, who was called the Evangelical or Gospel Prophet, because he foretels the greatest variety of events that relate to him.

Q. What is the first of these particulars?

A. That he should be born of a virgin, Isa vii. 14. "A virgin shall conceive, and bear a Son, and shall call his name Immanuel;" which was explained and accomplished when the Virgin Mary brought forth her Son Jesus, Matt i 20—23. The name Immanuel signifies, "God with us."

Q. What is the next particular prophesied by Isaiah?

A. That he shall be of the family of Jesse or David, who shall be king of Israel; that his name shall be "The mighty God," and his kingdom shall stand for ever, Isa. xi. 10. and ix. 6, 7.

Q. Did not Isaiah foretel our Lord's rejection by the Jews, and being received by the Gentiles?

A. Yes; Isa. viii. 14. "He shall be for a sanctuary;" that is, a refuge for mankind: "but for a stone of stumbling, and rock of offence to both the houses of Israel;" this text is applied to Christ, Rom. ix. 33. 1 Pet. ii. 8. See also Isa liii. 1—3. "Who hath believed," &c. But that the Gentiles shall receive him for a Saviour, and a King, Isaiah foretels in many places; as chap. xlix. 6, 7. "He shall be a light to the Gentiles, and salvation to the ends of the earth. To him whom man despiseth, to him whom the nation abhorreth," that is, the nation of the Jews, "kings shall look and arise; princes also shall worship." Which must refer to the kings of the heathens, for the Jews had then no kings who worshipped him. See also Isa. xlii. 1, 6. liii. 10. lv. 4, 5. lxv. 15. "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." The name of a Jew is become like a word of reproach or curse among the Christians, who now are "the servants of God."

Q. Is our Lord's character particularly described by Isaiah?

A. Yes; Isa. xi. 1, 2. "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, and the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord." This is fulfilled in John iii. 34. 'He whom God hath sent, speaketh the word of God; for God giveth not the Spirit unto him by measure." Col. ii. 3. "In him are hid all the treasures of wisdom and knowledge."

Q. Is it not Isaiah who particularly describes our Lord's commission for the ministry and his manner of preaching the gospel?

A. Yes; he does so in Isa. lxi. 1—3. l. 4. and xi. 4. "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings," &c. Which was evidently fulfilled in Jesus Christ when he published a pardon of sin, and everlasting life to those that repent and believe in him; and pronounced the punishments of hell upon the impenitent; and our Saviour particularly applies this prophecy to himself, Luke iv. 18—21. The prophet Isaiah relates also the miracles of healing that should be wrought by the Saviour, Isa. xxxv. 5. This passage has been already referred to, as fulfilled on many occasions, particularly that when John the Baptist sent his disciples to Christ, Matt. xi. 2—6.

Q. Does not Isaiah foretel the coming of John the Baptist to prepare the way for Christ?

A. Yes; Isa. xl. 3. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God: and the glory of the Lord

shall be revealed, and all flesh shall see it together;" that is, the glory of the Lord shall be made visible to fleshly eyes by dwelling bodily, or in the body of Jesus Christ, when God shall "manifest himself in the flesh," 1 Tim. iii. 16. And John the Baptist was his forerunner in the wilderness of Judea, Matt. iii. 1—3. There is one particular more on which this prophet eminently dwells.

Q. What is that?

A. The sufferings of Christ, and his meekness and patience under the contempt, reproaches, and persecution he met with: his death as an atonement for sin; his being numbered among vile sinners; his burial with the rich; his resurrection, exaltation, and intercession; are all spoken of in that admirable chapter, Isa. liii. in language so exceedingly plain, that it seems sufficient to convince any honest infidel or heathen; and it did actually convince a wild and atheistical nobleman in the seventeenth century of the truth of the Gospel, when he compared these words of the prophecy of Isaiah with the 26th and following chapters of the Gospel of St. Matthew; and he became a Christian penitent.

Q. Did Jeremiah prophesy concerning Christ?

A. Yes; especially in Jer. xxiii. 5, 6. and xxxiii. 15, 16. wherein the Saviour is promised as "THE LORD OUR RIGHTEOUSNESS." Compare with this 1 Cor. i. 30.

Q. Did Ezekiel foretel any thing concerning Christ?

A. Yes; under the character of David, the

servant of God, who was both a shepherd and a king, Ezek. xxxiv. 23, 24. xxxvii. 21—24. Now Christ Jesus is the great Shepherd of his people, John x. 1—16. and King of Israel, John i. 49. and xix. 19, 21.

Q. What were the prophecies of Daniel concernir g Christ?

A. Daniel describes him as the "Son of Man, who came with the clouds of heaven; and there was given him dominion, and glory, and a kingdom, that all people and nations should serve him; and his dominion is an everlasting dominion," Dan. vii. 13, 14. Now our blessed Saviour is continually called "the Son of Man" in the history of the Gospel; and is said to "come in the clouds of heaven," Matt. xxiv. 30. and xxvi. 64. and universal dominion is given him, Matt. xxviii. 18.

Q. Has not Daniel some particular prophecy that relates to the very time of Christ's coming?

A. Yes; it was foretold to Daniel by the angel Gabriel, Dan ix. 24, &c. that before the full end of "seventy weeks," which in prophetical language are four hundred and ninety years, after the commission to Nehemiah to restore Jerusalem and the church of the Jews, the "Messiah shall be cut off, but not for himself; to finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness." And after this "the people of the prince that shall come," that is the Romans, "shall destroy the city and the sanctuary." All which were fulfilled in their proper seasons, by the death of Christ, his

atonement for sin, and the destruction of Jerusalem and the temple some time after.

Q. In what manner did Hosea prophesy of Christ and his kingdom?

A. He foretels (under the figure of God's bringing up his people Israel) Christ being brought out of Egypt, fulfilled and expressly applied, Matt. ii. 15. His resurrection is also figuratively foretold; chap. vi. 2. "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." Christ was raised from the dead the third day, according to the Scriptures, 1 Cor. xv. 4. This prophet also foretels our Lord's triumph over death and the grave, chap. xiii. 14. which St. Paul expressly tells us is to be completely fulfilled in the resurrection of all his saints to life and glory, 1 Cor. xv. 54, 55. and in several instances he predicts the rejection and final restoration of the Jews; the calling of the Gentiles; and the blessings of Christ and the gospel. See Hos. i. 6, 9, 10. ii. 23. iii. 4, 5. xiv Rom. ix. 26. 1 Pet. ii. 10.

Q. What is the most remarkable prophecy in the book of Joel?

A. That in chap. ii. 28—32. which was quoted by the apostle Peter on the day of Pentecost, as fulfilled in the descent of the Holy Ghost, and the preaching of the gospel. See Acts ii. 14—21. and is also referred to in Rom. x. 1—17.

Q. What do we gather from Amos?

A. He foretels the restoration of the church under the Messiah; first under the type of raising up the fallen tabernacle of David, chap. ix. 11, 12.

applied by the apostle James to the calling of the Gentiles, Acts xv. 15—17. and next, under the figure of abundant temporal blessings to be enjoyed by the Jews on their return to their own land after the Babylonish captivity, he sets forth the blessings to be bestowed during the reign of the Messiah, chap. ix. 13—15.

Q. What is the next explicit prediction of the Messiah?

A. Micah tells us the place where Christ should be born, chap. v. 2. "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel." Which prophecy is plainly fulfilled, Matt. ii. 1—6. and Luke ii. 4—6. when Mary the mother of Christ went up to Bethlehem to be taxed there, being of the family of David, together with Joseph her husband, of the same family, and there she brought forth her Son Jesus.

Q. What did Haggai foretel concerning Christ?

A. Hag. ii. 6—9. "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all nations: and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts: and the glory of this latter house shall be greater than that of the former, saith the Lord of hosts." Which is naturally explained thus, 'He who was "the desire of all nations," or who should be desired as a Saviour by the Jews and Gentiles, "should come (as Malachi

expresses it) into his temple," Mal. iii. 1. and by this means, even by his own presence, should make the latter temple, which was built after the captivity, more glorious than that of Solomons; though its riches and magnificence, in all outward respects, were far inferior to Solomon's:' this is the only reasonable construction that can be put upon those words. This prophet also foretels the setting up of Messiah's kingdom under the name of Zerubbabel, chap. ii. 20—23. also Zech. iv. 6—10.

Q. Does Zechariah tell us any thing concerning Christ?

A. Yes; he declares that Christ should come to Jerusalem as the "King of Zion, meek, and bringing salvation, riding upon a colt the foal of an ass," chap. ix. 9. Which was fulfilled, Matt. xxi. 45. and John xii. 14, 15.

Q. Does this prophet say any thing concerning the remission of sins to be obtained through Jesus Christ?

A. Yes, there is a remarkable prophecy in Zech. xiii. 1. which must be referred to this subject. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness;" that is, by the death of Christ, and his blood making atonement for sin. And ver. 7. his sufferings are described, which should be inflicted on him, when God himself should "bruise him, and make his soul an offering for sin;" and that his disciples for a season should forsake him, Zech. xiii. 7. "Awake, O sword, against my Shepherd, and against the man that

is my fellow, saith the Lord of hosts. Smite the Shepherd, and the sheep shall be scattered." Which was fulfilled, Matt xxvi. 56.

Q. Are not his sufferings by the hands of men described by this prophet?

A. Yes; particularly that he should be "sold for thirty pieces of silver," which should be "given to the potter," Zech. xi. 12, 13. which was fulfilled, Matt. xxvii. 9, 10. The prophet foretels also the manner of his death, namely, that he should "be pierced:" and intimates the conversion of some of those Jews who crucified him, Zech. xii. 10. "I will pour out on the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look on me (or him) whom they have pierced, and mourn for him:" fulfilled in John xix. 34, 37. when his side was pierced with a spear, and his hands and feet with nails; and Acts ii. 23, 36, 37, 41. when his crucifiers were converted.

Q. And what does Malachi, the last of the prophets, speak concerning Christ?

A. His prophecy is expressed in pretty plain language; chap. iii. 1. "Behold I will send my messenger, (namely John the Baptist,) and he shall prepare the way before me:" fulfilled, Matt. xi. 10. "And the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, that they may offer to the Lord an offering of righteousness." Now this was accomplished when Christ came into

the temple, and when he reformed the ev practices of the priests and people.

Q. Have the other prophets no reference to Christ?

A. Yes, though perhaps not quite so explicit as those already pointed out. Obadiah declares that "upon Mount Zion shall be deliverance, and there shall be holiness;" and "the kingdom shall be the Lord's," ver. 17, 21. This evidently refers to the prosperous reign of Messiah, under which "the kingdoms of this world become the kingdoms of our Lord and of his Christ," Rev. xi. 13. Nahum has a prophecy exactly agreeing with that of Isaiah, (lii. 7.) applied by St. Paul (Rom. x. 15.) to the preaching of the gospel. By St. Paul's application, Acts xiii. 40, 41. of Habakkuk i. 5. we are led to consider the destruction of Jerusalem by the Chaldeans, as an emblem of the destruction which awaits the despisers and rejecters of Christ and the gospel. And the latter part of the prophecy of Zephaniah, (chap. iii. 8—20.) evidently foretels the purifying and enlarging the church by the preaching of the gospel.

Q. What great and evident truths may be inferred from this long train of prophecies concerning Jesus Christ our Saviour?

A. We learn, that from the beginning of the world, ever since the sin and fall of Adam, throughout the several ages of mankind, there hath been a continual succession of prophecies given from God, who foreknows all things, concerning some great and glorious deliverer and Saviour, who should be manifested to the world

in time; and that he should appear as the King of Israel, and for the salvation both of Jews and Gentiles: and accordingly he has been expected by those good men in the several ages who were best acquainted with the Scriptures, and particularly in that age wherein Jesus Christ appeared. See Luke i. 69, 70. and xxiv. 27. Acts iii. 18—24.

Q. But does this determine Jesus the son of Mary to be this glorious person, this expected Saviour?

A. Since all the characters which so many prophets, in so many different ages, have given concerning the Messiah or Christ the Saviour, do really agree and meet together in Jesus, and in none besides, they leave us no room to doubt whether this Jesus of Nazareth, the son of Mary, be the Christ or no.

Table of Prophecies,

RELATING TO

OUR SAVIOUR AND HIS KINGDOM,

COLLECTED FROM THE OLD TESTAMENT, WITH THEIR FULFILMENT, AND OTHER PASSAGES REFERRING TO OR CORRESPONDING WITH THEM FROM THE NEW TESTAMENT.

I.

PROPHECIES CONCERNING THE LIFE, DEATH, RESURRECTION, AND ASCENSION OF THE MESSIAH.

1. *That a Messiah should come.*

PROPHECY.	FULFILMENT.
Gen. iii. 15. xii. 3. xxii. 18. xxvi. 4. xxviii. 14. Ps. lxxii. 17. Isa. xl. 5, 9, 10. Hag ii. 7.	Gal. iv. 4. Rom. xvi. 20. 1 John iii. 8. Rev. xii. 9. Heb. ii. 14. Luke ii. 1—16.

2. *When he should come.*

Gen. xlix. 10. Hag ii. 6—9. Dan. ix. 24, 25. Mal. iii. 1.	Luke ii. 1—3, 5. Matt. xxii. 20, 21. John xix. xx. 10—15. Matt. ii. 1—10. Mark xv. 43. Luke ii. 25—38. John i. 19—45.

3 *That the Messiah should be God and man together.*

Ps. ii. 7. cx. 1. Isa. ix. 6. Micah v. 2.	Heb. i. 8. Matt. xxii. 42—45. 1 Cor. xv. 25. Heb. i. 13. Matt. i. 23. John i. 1—14. Rom. ix. 5. Col. ii. 9. 1 John v. 20.

4. *From whom he was to be descended.*

PROPHECY.	FULFILMENT.
From the first woman, Gen. iii. 15. from Abraham, Gen. xii. 3. xviii. 18. from Isaac, Gen. xxvi. 4. Jacob, Gen. xxviii. 14. Judah, Gen. xlix. 10. Jesse, Isa. xi 1. David, Ps. cxxxii. 11. lxxxix. 4, 27. Isa. vii. 13, 14. ix. 7. Jer. xxiii. 5. xxxiii. 20, 21.	Gal. iv. 4. Acts iii. 25. Matt. i. 1. Heb. vii. 14. Rom. xv. 12. John vii. 42. Acts ii. 30. xiii. 23. Luke i. 32.

5 *That the Messiah should be born of a virgin.*

Isa. vii. 14. Jer. xxxi. 22.	Matt. i. 24, 25. Luke i. 26—35. Matt. i. 22, 23.

6. *Where the Messiah was to be born.*

Micah v. 2.	Luke ii. 4—6, 10, 11, 15. Matt. ii. 1, 4—6, 8, 11, John vii. 42.

That a prophet in the spirit and power of Elias or Elijah should be the Messiah's forerunner.

Mal. iii. 1. Isa. xl. 3. Luke i. 17.	Matt. iii. 1—3. Matt. xi. 14. Luke vii. 27, 28.

8. *That the Messiah was to be a prophet.*

Deut. xviii. 15, 18.	John iv. 19. ix 17. Matt. xxi. 46. Mark vi. 15. Luke vii 16. John vi 14. vii. 40. Luke xxiv. 19. Matt. xxi. 11.

9. *That he should begin to preach in Galilee.*

Isa. ix. 1, 2.	Matt. iv. 12—17. Luke iv. 14, 15.

10. *That he should confirm his doctrine by miracles.*

PROPHECY.	FULFILMENT.
Isa. xxxv. 5, 6. xlii. 7. xxxii. 3, 4. xxix. 18.	Matt xi. 4, 5. Luke vii. 21. Matt. iv. 23, 24. xv 30, 31. Acts ii. 22, and many other passages.

11. *In what manner he should enter Jerusalem.*

Zech. ix. 9.	Matt. xxi. 7, 10. xxi. 4, 5.

12. *That the Messiah should be poor and despised, and that he should be betrayed and sold by one of his own disciples for thirty pieces of silver, with which the potter's field should be purchased.*

Isa. liii. 3. Ps. xli. 9. lv. 12—14. Zech. xi. 12, 13.	Luke ix. 58. 2 Cor. viii. 9. John xi. 35. Luke xxii. 3, 4. Matt. xxvi. 14. xxvii. 3—10.

13. *That the Messiah should suffer pain and death for the sins of the world.*

Ps. xxii 14, 15. Isa. l. 6. liii. 5, 8, 12.	John xix. 1, 2. Matt. xxvii 29—31. Mark xv. 19. 25 1 Pet. ii. 23, 24.

14. *That the Messiah should be cruelly mocked and derided.*

Ps. xxii. 12, 13, 7, 8.	Matt. xxvii. 39—44. Mark xv. 31, 32. Luke xxiii. 35, 36.

15. *That vinegar and gall should be offered to the Messiah on the cross, and lots cast for his vesture*

Ps. lxix 21. xxii. 18.	John xix. 29. Matt. xxvii. 34, 35. Mark xv. 36. John xix. 23, 24.

16. *That not a bone of him should be broken, but that his side should be pierced.*

Ps. xxxiv. 20. Zech. xii. 10.	John xix. 32—34.

7. That the Messiah should die with malefactors, but be buried honourably.

PROPHECY.	FULFILMENT.
Isa. liii. 9, 12.	Matt. xxvii. 38, 57—60.

That the Messiah should rise from the dead and ascend into heaven.

Ps. xvi. 9, 10. Isa. liii. 10. lxviii. 18.	Acts ii. 32, 33. xiii. 35, 37. Matt xxviii. 5, 6. Luke xxiv. 5, 6. 1 Cor. xv. 4.

That the Messiah should send the Holy Ghost, the comforter.

Ps. lxviii. 18. Joel ii. 28.	Acts ii. 1—4, 16—21. iv. 31. viii. 17. x. 44. xi. 15.

II.

Prophecies relating to the offices of the Messiah.

1. *That the Messiah was to be a Prophet and Lawgiver like unto Moses, but superior to him; who should change the law of Moses into a new and more perfect law, common to both Jews and Gentiles, which should last for ever.*

Deut. xviii. 15, 18, 19. also Acts iii. 22. vii. 37.	John vi. 14. Luke xxiv. 19. Heb. iii. 5, 6. vii. 18, 19. Isa. ii. 3. Matt. xxviii. 19, 20 Heb. ii. 20. ix 24. John xiv. 2, 3. 1 John ii. 1. Heb. vii. 25. John i. 45.

2. *The Messiah was to be a Teacher.*

Isa. lxi. 1. liv. 13. l. 4. Ps. lxxviii. 2	Mark i. 14. Luke viii. 1. Mark vi. 6. Luke iv. 15, 44. Matt. v. 1, 2. Matt xiii. 34. Mark iv. 33. John iii. 2 John i. 49.

3. *That the Messiah was to instruct and enlighten men.*

PROPHECY.	FULFILMENT.
Isa. ix. 2.	John xii. 46. viii. 12. ix. 5. Luke ii 32. John i. 4, 5. Acts xxvi. 18. Ephes v. 8.

4. *That the Messiah was to be the Christ or anointed of God.*

Isa. lxi. 1. Dan. ix. 24, 25. Ps. cxxxii. 17. lxxxix. 20, 51. ii. 2.	John iv. 25, 42. vi. 69. xi. 27. Matt. xvi. 16. xxvi. 63, 64. Mark xiv 61, 62. Acts xviii 28.

5. *That the Messiah was to be a Priest.*

Ps. cx. 4. (cited in Heb. v. 6. vii. 21.) Zech. vi. 13.	Heb. iv. 14. viii. 1. iii. 1 x. 21. ii. 17. vii. 24.

6. *The Messiah was, by the offering of himself as a sacrifice for sin, to make an end of sin; to make reconciliation for iniquity; to make men holy; and to destroy the power of the devil.*

Isa. liii. 6, 10, 12. Dan. ix. 24. Gen. iii. 16.	Eph. v. 2. 2 Cor. v. 21. Rom. viii. 3. 1 John ii. 2. Heb. ix. 14. 1 Pet. i. 19. iii. 18. Heb x. 12. ix. 12. vii. 27. ix. 25, 26. John i. 29. Acts v. 5. 1 John i. 7. Rom v. 10. 2 Cor. v. 18. Col. i. 20. Heb. v. 8, 9. 2 Cor. v. 15. Rom. vi. 10—12. 1 Thess. v. 10. 1 Pet. ii. 24. Tit. ii. 14. 1 Cor. vi. 20. Pet. iv. 1, 2.

7. *The Messiah was to be a Saviour.*

PROPHECY.	FULFILMENT.
Isa. lix. 20. lxii. 11.	1 John iv. 14. Luke ii. 11. Matt. i. 21. Acts xiii. 26. John iv. 42. Acts v. 31. 2 Pet. ii. 20. iii. 18. Tit. iii. 6. 2 Pet. i. 1. Phil. iii. 20. Tit. ii. 18.

8. *The Messiah was to be a Mediator*

Ps. cx. 1. Dan. ix. 17, 19. Isa. viii. 14. Ps. lxxx. 17.	John xiv. 6. 1 Tim. ii. 5 Heb. xii. 24. Ephes ii. 13, 18. Heb. vii. 22. viii 6 ix. 15. John xv. 16. xvi. 23, 24. xiv. 14.

9. *The Messiah was to be an Intercessor.*

Isa. liii. 12.	Luke xxiii. 34. xxii. 32. John xvii. Heb. ix. 24. 1 John ii. 1. Rom. viii. 34. Heb. vii. 25.

10. *Messiah was to be a Shepherd.*

Isa. xl. 11. Ezek. xxxiv. 23. xxxvii. 24.	John x. 11, 14. Heb xiii. 20. 1 Pet. ii. 25. v. 2, 4.

11. *Messiah was to be a King.*

Ps. ii. 6. cxxxii. 11. Isa. ix. 6. lv. 4. Zech. vi. 13. Jer. xxiii. 5, 6. Isa xxxii. 1. Ezek. xxxvii. 24, 25 xxxiv. 23, 24. Jer. xxx. 9. Hos. iii. 5. Zech. ix. 9. Mich. v. 2.	Matt. ii. 2, 6. xxi. 5. John xii. 15. Luke xix. 38. i. 32, 33 John i. 49. xviii. 33, 36, 37. Matt. xxvii. 11. Acts v. 31.

12. *Messiah as a king was to be above all others, and Head of his church.*

Ps. lxxxix. 27, 36. Dan. vii. 13, 14, 27, ii. 44.	Rev. i. 5. 1 Tim. vi 15. Rev. xvii. 14. xix 16. Eph. i. 21—23. Phil. ii. 9. Col i. 18. Eph. iv. 15, 16. 1 Cor. ii. 27.

13. *Messiah the King was to be exalted more particularly after his sufferings and resurrection.*

PROPHECY.	FULFILMENT.
Ps. ii. 6—8. viii. 5. Isa. liii. 10, 12.	1 Pet. i. 11. Luke xxiv. 26 John xvii. 1. Rom. i. 4. 1 Pet. i. 21. iii. 22. Acts ii. 32, 33. Phil. ii. 8—10. Heb. ii 9 xii. 2.

14. *That there is salvation only in Christ.*

Isa. xlv. 21. Zech. xiii. 1. Mal. iv. 2. Isa. liii 11. lix. 20. (see also Rom. xi. 26.) Ps. cxviii. 22. Isa. xxviii. 16. Mark xii. 10.	John iii. 16 1 Thess. v. 9. John xvii. 3. Luke xxiv. 47. Acts x. 43. xiii. 38, 39. iv. 11, 12.

15. *Of the necessity of believing in Christ, and the danger of rejecting him.*

Deut xviii. 15, 19. (see Acts iii. 23.) Numb. xv. 30, 31. Ps. ii. 12.	John iii. 18. Heb. ii. 3. x. 26—29. 2 Thess. i. 7. 8.

New Testament Predictions with their Fulfilment.

I. PREDICTION THAT THEY WOULD FIND THINGS ACCORDING TO HIS WORD.

Matt. xxi. 1—3. Mark xi. 2. Luke xix. 30, 31. Mark xiv. 13—15. Matt. xxvi. 18.	Mark xi. 4—6. Luke xix 32. xxii. 13. Mark xiv. 16.

II. PREDICTIONS OF JESUS CHRIST RELATIVE TO HIS SUFFERINGS, DEATH, RESURRECTION, AND ASCENSION.

1. *That he was to be betrayed by one of his disciples, Judas.*

John vi. 70, 71. Matt. xx. 18. xvii. 22. Mark x. 33. Luke ix. 44. Matt. xxvi. 2. John xiii. 10, 11, 18. xvii. 12. Mark xiv. 18. Matt. xxvi. 21. John xiii. 21. Luke xxii. 21. John xiii. 26. Mark xiv. 20. xiv. 42. Matt. xxvi. 46.	Matt. xxvi. 14—16. Mark xiv. 10. Luke xxii 34. John xiii. 2. Matt. xxvi. 47, 49.

2. *That his other disciples would forsake him.*

PROPHECY.	FULFILMENT.
Mark xiv. 27. Matt. xxvi. 31. John xvi. 32. xviii. 8, 9.	Matt. xxvi. 56. Mark xiv. 50.

3. *That Peter would deny him.*

Luke xxii. 31—34. John xiii. 38. Matt. xxvi 34. Mark xiv. 30.	Luke xxii. 60—62. Matt. xxvi. 75. John xviii. 27. Mark xiv. 72.

4. *That he should suffer.*

Matt. xvi. 21. Mark viii. 31. Luke ix. 22. Mark ix. 31. Matt. xvii. 22, 23. Mark x. 33, 34. Matt. xx. 18, 19. Luke xviii. 31—33.	John xi. 53. Matt. xxvi. 4. Mark xiv. 1. Luke xxii. 2. Matt. xxvi. 66. Mark xiv. 64. Luke xxii. 71. Matt. xxvii. 26. Luke xxiii. 24. John xix. 16, 18. Matt. xxvii. 35. Luke xxiii. 33. xxiv. 6, 7, 26, 46. Acts ii. 23. xiii. 27. xvii. 3. Gal. iii. 1.

5. *That he should suffer in Jerusalem.*

Matt. xvi. 21. Luke ix. 31. xiii. 31, 33. xviii. 31. Matt. xx. 18.	Luke xxiv. 18. Matt. xxvii. Mark xv. Luke xxiii. John xix. Acts xiii. 27. Heb. xiii. 12.

6. *That he should suffer by the Chief Priests.*

Matt. xvi. 21. Mark viii. 31. Luke ix. 22. Matt. xvii. 12. Mark x. 33.	Matt. xxvi. 3, 4. John xi. 53. xviii. 13, 24. Matt. xxvi. 57, 65, 66. Mark xiv. 63. Matt. xxvii. 20. Luke xxiii. 13, 18. xxiv. 20. Acts xiii. 28.

7. *That he should suffer by the Gentiles.*

Luke xviii. 31, 32. Mark x. 33. Matt. xx. 18, 19.	Acts xiii. 28. Matt. xxvii. 1. Mark xv. 1. John xviii. 31, 32. Mark xv. 15. Luke xxiii. 24. Acts iv. 27.

8. *That he should be mocked.*

PROPHECY.	FULFILMENT.
Mark ix. 12. Luke xviii. 32. Mark x. 34.	Matt. xxvi. 67, 68. Mark xiv. 65. Luke xxiii. 11. Mark xv. 17—19. Matt. xxvii. 29. John xix. 2. Mark xv. 29—32.

9. *Jesus foretold that he should be crucified.*

John iii. 14. John xii. 32. viii. 28. Matt. xx. 19.	Matt. xxvii. 31. John xix. 16. Luke xxiii. 33. Mark xv. 24, 25. Luke xxiv. 6, 7, 20. Acts ii. 23. iv. 10. 1 Cor. i. 23. Gal. iii. 1.

10. *Jesus Christ foretold his resurrection.*

John ii. 19, 21. x. 17. Mark x. 34. viii. 31. Luke ix. 22. Matt. xxvii. 62, 63.	Luke xxiv. 5, 6—15. Matt. xxviii. 6, 9, 11. Luke xxiv. 15, 23, 34, 36. John xx. 14, 19, 27. xxi. 4. Acts i. 3. x. 40, 41. ii. 32. iv. 33. 1 Cor xv. 20. Acts xvii. 3. xxvi. 23. Rom. i. 4.

11. *Jesus Christ foretold that he would appear again to his disciples.*

John xvi. 16, 22. Matt. xxvi. 32. Mark xiv. 28. Matt. xxviii. 10. Mark xvi. 7.	Mark xvi. 14. John xx. 19. Luke xxiv. 36. Matt. xxviii. 16, 17. John xxi. 1. 1 Cor. xv. 5. 6.

12. *Jesus Christ foretold his ascension into heaven.*

John vi. 62. xvi. 28. xx. 17. vii. 33. xiv. 19. xvii. 13.	Mark xvi. 19 Luke xxiv. 51. Acts i. 9, 10. Eph. iv. 10. 1 Pet. iii. 22. Heb. ix. 24. iv. 14. vi. 20. 1 Tim. iii. 16.

3. ***Jesus Christ foretold the descent of the Holy Ghost after his ascension.***

PROPHECY.	FULFILMENT.
Matt. x. 20. Luke xi. 13. xii. 12. John vii. 39. xiv. 16, 17, 26. xv. 26. xvi. 7—15. xx. 22. Luke xxiv. 49. Acts i. 8.	Acts ii. 1—4, 33. iv. 8, 31. v 31, 32. vii. 55. viii. 15—17. ix. 17. x. 44. xiii. 9. xv. 8, 28. xix. 6. xx. 22, 23, 28. xxi. 4, 11. Rom. viii. throughout. xv. 13. 1 Cor. ii. 10—16. iii. 16, 17. vi. 11, 19. xii. 3—13. 2 Cor. v. 5. Gal. iii. 3. v. 16—18, 22—25, Eph. ii. 18, 22. iv. 4, 30. 1 Thess. i 5, 6. 1 Tim. iv. 1 2 Tim. i. 14 Titus iii. 5, 6. Heb vi. 4. Rev i 10. ii. 7 xiv. 13. xxii. 17.

There are many other prophecies of our Lord relative to the spread of the gospel and the destruction of Jerusalem, the most exact and literal fulfilment of which may be gathered from the most unbiassed witnesses, both Jewish and heathen historians. The reader who wishes to trace them, may consult Josephus, Suetonius, Tacitus, and Eusebius, (a Christian writer,) or faithful abstracts of their narratives in many works in our own language on the evidences of Christianity, or the history of the Christian church. It did not comport with the design of this little manual, to bring forward any predictions whose direct or implied fulfilment might not be found in the sacred volume itself. To conclude, in the words of the Rev. T. H. Horne, (from whose valuable 'Introduction to the critical study of the Holy Scriptures,' much of the foregoing table has been extracted,) 'It is a fact worthy of remark, and which ought never to be forgotten, that most of the prophecies delivered in the Old Testament concerning the Messiah, were revealed nearly, and some of them more than 3000 years ago, and yet scarcely one of them can be applied to any man who ever lived upon earth, except to him who is "Immanuel, God with us," the Lord Jesus Christ, to whom "give all the prophets witness." With regard to the predictions announced by Jesus the Messiah, the voice of every history in every age, and especially the present state of Jerusalem and the Jews, concurs to demonstrate their truth, and consequently the truth of the gospel. The more therefore we contemplate these astonishing facts, the more deeply we investigate the wonderful display of divine power and goodness, the more we shall be disposed to exclaim with the amazed centurion, "TRULY THIS WAS THE SON OF GOD."

THE HARMONY OF THE OLD AND NEW TESTAMENT.

THE

HARMONY

OF THE

OLD AND NEW TESTAMENT.

Old Testament.

1. *The Divinity of our Lord and Saviour Jesus Christ.*

THE Lord possessed me in the beginning of his ways, before his works of old. I was set up from everlasting,—while as yet he had not made th earth,—when he prepared the heavens, I wa there; when he set a compass upon the face of th depth,—when he gave to the sea his decree, th the waters should not pass his commandme when he appointed the foundations of the ear then I was by him as one brought up with h and I was daily his delight, rejoicing always be him: rejoicing in the habitable part of his e and my delights were with the sons of men, viii. 22, 23, 26, 27, 29, 30, 31. Micah *Isa.* ix. 6.

THE

HARMONY

OF THE

OLD AND NEW TESTAMENT.

New Testament.

1.

JESUS CHRIST, who is the image of the invisible God, the first-born of every creature; for by him were all things created, both in heaven and in earth, visible and invisible:—and he is before all things, and by him all things consist, Col. i. 15, 16. Heb. i. 2, 3.

In the beginning was the Word, and the Word was with God, and the Word was God.—All things were made by him; and without him was not any thing made that was made.—And the Word was made flesh, and dwelt among us, (and we beheld his glory, as the glory of the only-begotten of the Father,) full of grace and truth, John i. 1, 3, 14. Heb. xi. 3.

And now, O Father, (said our Lord Jesus,)

2. *The Gospel preached to Adam.*

And I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel. Gen. iii. 15.

3. *Christ the great blessing of all nations.*

And God said to Abraham, In thee, and in thy seed, shall all the families of the earth be blessed, Gen. xxviii. 14. xxii. 18. xxvi. 24. Psal. lxxii. 17.

4. *The end of Christ's coming was to do the will of God.*

Then said I, Lo, I come: in the volume of the book it is written of me: To do thy will, O God, *Psal. xl. 7, 8.*

glorify thou me with thine own self, with the glory which I had with thee before the world was, John xvii. 5.

2.

For this purpose was the Son of God manifested, that he might destroy the works of the devil, 1 John iii. 8. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage, Heb. ii. 14, 15. Col. ii. 15.

3.

And to thy seed, which is Christ, Gal. iii. 16. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith, are blessed with faithful Abraham, Gal. iii. 8, 9. Acts iii. 25, 26. John xx. 29.

4.

Christ said, Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, *but fulfil*, Matt. v. 17.

5. *His Conception.*

Behold, a virgin shall conceive, and bear a son, Isa. vii. 14.

6. *His Mother.*

For the Lord hath created a new thing in the earth, a woman shall compass a man, Jer. xxxi. 22.

7. *Christ the root of Jesse.*

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.—And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious, Isa. xi. 1, 10.

8. *Place of nativity.*

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, Micah v. 2.

5.

The angel was sent from God to Nazareth, to a virgin, whose name was Mary,—and said to her Behold, thou shalt conceive in thy womb, and bring forth a son, Luke i. 26, 27, 31. Matt. i. 18, 20, 21

6.

But when the fulness of time was come, God sent forth his Son, made of a woman, Gal. iv. 4.

7.

I have found David the son of Jesse, a man after God's own heart, which shall fulfil all my will Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus; Acts xiii. 22, 23. And again Isaiah saith, There shall be a root of Jesse; and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust Rom. xv. 12. Luke iii. 32.

8.

Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king.——When Herod the king heard this he was troubled.—And gathering all the chief priests and scribes of the people together, he demanded of them where Christ should be born? And they said unto him, In Bethlehem of Judea: for thus it is written by the

9. *Of the time when Christ should come.*

The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, Gen. xlix. 10.

10. *His Nativity.*

For unto us a child is born, unto us a son is given, Isa. ix. 6.

11. *His Name.*

And they shall call his name Immanuel, Isa vii. 14.

12. *Christ fulfilled the Law touching Circumci*

And in the eighth day he shall be circumc *Lev. xii. 3.*

Prophet; And thou Bethlehem in the land of Judah, &c. Matt. ii. 1, 3—6. Luke ii. 4, 7. John vii. 42.

9.

And it came to pass in those days, that there went out a decree from Cæsar Augustus, (Emperor of Rome,) that all the world should be taxed.—— And Joseph went out of the city of Nazareth to Bethlehem, to be taxed with Mary his espoused wife, being great with child; and so it was, that while they were there, she brought forth her first-born——a Saviour; which is Christ the Lord, Luke ii. 1—11.

10.

For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord, Luke ii. 11.

11.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a Virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, *God with us*, Matt. i. 22, 23.

12.

And when the eighth day was accomplished for

13. *Jesus the first-born presented holy to the Lord.*

And the Lord spake to Moses, saying, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel—it is mine, Exod. xiii. 1, 2. Matt. xviii. 15.

14. *The slaying of infants.*

Thus saith the Lord, A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, and refused to be comforted, Jer. xxxi. 15.

15. *His calling out of Egypt.*

I called my Son out of Egypt, Hos. xi. 1.

the circumcising of the child, his name was called Jesus, Luke ii. 21.

13.

And when the days of Mary's purification, according to the law of Moses, were accomplished, they brought him (Jesus) to Jerusalem, to present him to the Lord, (as it is written in the law of the Lord,) and to offer a sacrifice according to that which was said in the law of the Lord, a pair of turtle doves, or two young pigeons, Luke ii. 22, 23, 24.

14.

Then Herod, when he saw he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under.—Then was fulfilled that which was spoken by Jeremiah the prophet, &c. Matt. ii. 16, 17, 18.

15.

An angel said to Joseph, Take the young child (Jesus) and his mother, and flee to Egypt, and be thou there till I bring thee word.—And he was there till the death of Herod: that it might be fulfilled which was spoken of the Lord by the Pro-

16. *Wisdom of his youth.*

And the spirit of the Lord shall rest upon him; the spirit of wisdom and of understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of the Lord, Isa. xi. 2.

17. *Coming of John Baptist.*

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God, Isa. xl. 3.

18.

Behold, I will send my messenger, and he shall prepare the way before me, Mal. iii. 1.

phet, saying, Out of Egypt have I called my Son, Matt. ii. 13, 15.

16.

When Jesus was twelve years old—they found him in the temple in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and his answers, Luke ii. 42, 46, 47.

17.

In those days John the Baptist preached in the wilderness of Judea, saying, Repent, for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, &c. Matt. iii. 1—3. Luke iii. 2—4.

18.

As it is written in the Prophets, Behold, I will send my messenger before thy face.—John did baptize,—and preach the baptism of repentance for the remission of sins; saying, There cometh one mightier than I after me.—I indeed have baptized you with water, but he shall baptize you with the Holy Ghost, Mark i. 2, 4, 7, 8. compared with Luke i. 17.

19. *God giveth a two-fold testimony of being well pleased with his Son.*

Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him, Isa. xlii. 1.

20. *His temptations.*

For he shall give his angels charge over thee, to keep thee in all thy ways, Psalm xci. 11.

21. *Christ fulfilled the Law, touching the age of entering into the Ministry.*

The Levites, under the law, did enter into the service of the tabernacle at thirty years of age, Numb. iv. 3, 23, 30, 35, 39, 43, 47. 1 Chron. xxiii. 3.

22. *His preaching.*

The land of Zebulon, and the land of Naphtali,—by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light. And they that dwell *in the land of* the shadow of death, upon them *hath the light* shined, Isa. ix. 1, 2.

19.

When Jesus was baptized of John, he went straightway up out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 16, 17.

20.

Jesus having resisted the temptations of the devil, (the devil leaveth him,) and behold the angels came and ministered unto him, Matt. iv. 11. compared with Luke xxii. 43.

21.

Jesus was about thirty years of age, when he entered into the work of his ministry, and began to preach the Gospel of the kingdom of God, Luke iii. 23. Mark i. 14. Matt. iv. 17.

22.

And Jesus leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zebulon and Naphtali. That it might be fulfilled which was spoken by Isaiah the prophet, The land of Zebulon and Naphtali, by the way of *the sea*, beyond Jordan, Galilee of the Gen-

23. *His Miracles.*

Then the eyes of the blind shall be opened, Isa xxxv. 5.

24.

And the ears of the deaf shall be unstopped Isa. xxxv. 5.

25.

The lame shall leap as an hart, Isa. xxxv. 6.

26.

And the tongue of the dumb shall sing, Isa xxxv. 6.

tiles: the people which sat in darkness saw a great light: and to them which sat in the region of the shadow of death, light is sprung up. And from that time Jesus began to preach, Matt. iv. 13—17.

23.

Then touched Jesus their eyes, and their eyes were opened, Matt. ix. 29, 30. See more of his compassion to the blind, Mark viii. 25. x. 52. compared with Luke vii. 21. and John ix. 7.

24.

Jesus said, The deaf hear, Matt. xi. 5. And Jesus took a deaf man aside from the multitude, and put his fingers into his ears, and straightway his ears were opened, Mark vii. 33, 35. and ix. 25, 26.

25.

Jesus said, The lame walk, Matt. xi. 5. And he healed a man at the pool of Bethesda, who had been lame thirty-eight years, John v. 2, 5, 9. compared with Matt. xv. 31.

26.

And Jesus was casting out a devil, and it was dumb; and it came to pass when the devil was gone out, the dumb spake, and the people wondered, Luke xi. 14. Matt. ix. 32, 33. compared with xii. 22. and xv. 30.

27. *A healer of the sick.*

Surely he hath borne our griefs, and carried our sorrows, Isa. liii. 4.

28. *He spake in parables.*

I will open my mouth in a parable: I will utter dark sayings of old, Psal. lxxviii. 2.

29. *Of Christ's power over the wind and sea.*

For he commanded and raised the stormy wind, which lift up the waves thereof.—Their soul is melted because of trouble.—Then they cry to the Lord in their trouble, and he bringeth them out of their distress.—He maketh a storm a calm, so that the waves thereof are still: then they are glad because they be quiet, Psal. cvii. 25—30.

27.

They brought unto Jesus many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick, that it might be fulfilled, which was spoken by Isaiah the prophet, saying. Himself took our infirmities, and bare our sicknesses, Matt. viii. 16, 17.

28.

Christ spake in a parable of the sower of the seed, the parable of the tares, of the mustard-seed, of the leaven, of the hidden treasure, of the drawnet cast into the sea, &c.——All these things spake Jesus to the multitude in parables.—That it might be fulfilled, which was spoken by the Prophet, I will open my mouth in parables, &c. Matt. xiii. 3—35.

29.

Jesus minding to go over the lake, (or sea,) when he was entered the ship, arose a great storm of wind, and the waves beat into the ship, and he was on the hinder part of the ship asleep on a pillow: and they awake him, and say, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said to the sea, Peace, be still; and the wind ceased, and there was a great calm. And they said one to another, What

30. *He preached consolation to the poor.*

In that day——the meek also shall increase their joy in the Lord, and the poor amongst men shall rejoice in the holy One of Israel, Isa. xxix. 18, 19. Psal. xxxvii. 11.

31. *Of Christ's Offices in his Ministry.*

The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison unto them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God, and to comfort all that mourn, Isa. lxi. 1, 2. and xlii. 1.

manner of man is this, that even the wind and the sea obey him? Mark iv. 35, 39. Matt. viii. 27.

30.

Blessed are the poor in spirit, for theirs is the kingdom of heaven; and blessed are the meek, for they shall inherit the earth, Matt. v. 3, 5, 9.

31.

And Jesus returned in the power of the Spirit.—And he came to Nazareth, where he had been brought up, and, as his custom was, he went into the synagogue on the sabbath-day: and there was delivered unto him the book of the prophet Isaiah; and when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised, to preach the acceptable year of the Lord.—And he closed the book—and began to say unto them, This day is this Scripture fulfilled in your ears, Luke iv. 11—21. Matt. xii. 17—21.

32. *Jesus purgeth the temple.*

For the zeal of thy house hath eaten me up, Psal. lxix. 9.

33. *Children sing praises unto Christ.*

Out of the mouths of babes and sucklings hast thou ordained praise, Psal. viii. 2.

34. *Jesus rides in triumph into Jerusalem.*

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. Isa. lxii. 11.

32.

And Jesus found in the temple those that sold oxen, sheep, and doves, and the changers of money sitting; and he made a scourge of small cords, and drove them all out of the temple.——And his disciples remembered that it was written, The zeal of thine house hath eaten me up, John ii. 15—17.

33.

When the chief priests saw the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased.—And Jesus said to them, Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise? Matt. xxi. 15, 16.

34.

Jesus rideth into Jerusalem upon an ass-colt; and the people spread their garments in the way, and cried aloud, Hosanna, Blessed is he that cometh in the name of the Lord, Hosanna in the highest. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass, Matt. xxi. 2, 4—10. Mark xi. 1, 2, 7, 8, 9.

35. *His discerning of thoughts.*

And the Spirit of the Lord shall make him of quick understanding; he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, Isa. xi. 3.

36. *Christ a stone of stumbling to the unbeliever.*

And he shall be for a stone of stumbling, and for a rock of offence to both the houses of Israel. Isa. viii. 14.

37. *Christ an elect and precious stone to the believer.*

Thus saith the Lord God, Behold, I lay in Sion, for a foundation, a stone, a tried stone, a precious corner-stone.—He that believeth shall not make haste, Isa. xxviii. 16.

35.

Behold certain of the Scribes said within themselves (of Christ), this man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? Matt. ix. 3, 4. and xii. 25. And Jesus perceiving the thought of their heart, Luke ix. 47.

36.

And when Jesus was come into his own country, he taught them in their synagogue—And they were offended in him, Matt. xiii. 54, 57.

But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because these sought it not by faith, but as it were by the works of the Law: for they stumbled at the stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence, &c. Rom. ix. 31—33. 1 Pet. ii. 8.

37.

Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto them which believe, he is precious, 1 Pet. ii. 6, 7. Rom. ix. 33.

38. *His obedience to his Father.*

I delight to do thy will, O my God, Psal. xl. 8.

39. *He giveth rest to the weary.*

The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary, Isa. l. 4.

40. *His innocency.*

Because he had done no violence, neither was any deceit found in his mouth, Isa liii. 9.

41. *The conspiracy against Christ.*

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, Psal. ii. 1, 2.

42. *One of his own disciples betrayed him.*

Yea, mine own familiar friend, in whom I trusted, *which did* eat of my bread, hath lift up his heel *against me,* Psal. xli. 9.

38.

Jesus said, My meat is to do the will of him that sent me, and to finish his work, John iv. 34.

39.

Come unto me, all ye that labour and are heavy laden, and I will give you rest: take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls, Matt. xi. 28, 29.

40.

Who did no sin, neither was guile found in his mouth, 1 Pet. ii. 22. And in him is no sin, 1 John iii. 5.

41.

Thou art God—who by the mouth of thy servant David hast said, Why do the heathen rage, &c.——For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, Acts iv. 24, 25, 27. Matt. xxvi. 3, 4.

42.

And Judas Iscariot, one of the twelve disciples, went *unto the* chief priests to betray him unto

43. *The price which Judas sold his Master for.*

And I said to them, If ye think good, give me my price, and if not, forbear; so they weighed for my price thirty pieces of silver, Zech. xi. 12.

44. *Judas's reward was the purchase of the potter's field.*

And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them! And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord, Zech. xi. 13.

45. *He is apprehended.*

The assembly of the wicked have inclosed me, Psal. xxii. 16.

them, Mark xiv. 10. I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me, hath lift up his heel against me, John xiii. 18.

43.

Then Judas said to the chief priests, What will you give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver, Matt. xxvi. 14, 15.

44.

Judas, who betrayed Jesus, repented, (when too late,) and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood; and he cast down the pieces of silver in the temple, and they bought with them the potter's field, &c. Matt. xxvii. 3—10. Acts i. 18.

45.

While Jesus was speaking to his disciples, came Judas, and with him a great multitude, with swords and staves,—and they laid their hands on him, and took him, Mark xiv. 43, 46. Matt. xxvi. 47. John xviii. 3.

46. *The untimely end of Judas.*

Let his days be few, Psalm cix. 8.

47. *Judas deprived of his Apostleship.*

Let another take his office, Psalm cix. 8.

48. *His patience in suffering.*

He was taken from prison, and from judgment. He was oppressed, and he was afflicted, yet he opened not his mouth, Isa. liii. 7, 8.

49. *His Disciples fled.*

Smite the shepherd, and the sheep shall be scattered, Zech. xiii. 7.

50. *Jesus himself only bore the weight of our sins.*

I have trodden the wine-press alone, and of the people there was none with me, Isa. lxiii. 3.

46.

And Judas departed from the chief priests, &c. and went and hanged himself, Matt. xxvii. 5.

47.

And Matthias was numbered in the apostleship with the eleven, instead of Judas, Acts i. 25, 26.

48.

Jesus was led from Pilate to Herod, who questioned him in many words, but he answered him nothing, Luke xxiii. 6, 7, 9. Matt. xxvii. 12, 14.

49.

Jesus said to his disciples, All ye shall be offended because of me this night: for it is written, I shall smite the shepherd, and the sheep shall be scattered.—And they all forsook him and fled, Mark xiv. 27, 50.

50.

Jesus in his agony did sweat, as it were, great drops of blood, falling on the ground, whilst his disciples slept, Luke xxii. 41, 44, 45. Behold, the hour cometh, yea, is now, that ye shall be scattered every man to his own, and shall leave me alone, John xvi. 32. Matt. xxvi. 31.

51. *His willingness to suffer persecution.*

I gave my back to the smiters, Isa. l. 6.

52. *He is rejected of the wise in this world.*

The stone which the builders refused, Psalm cxviii. 22.

53. *His cruel mockings and reproaches.*

The reproaches of them that reproached thee, are fallen upon me, Psal. lxix. 9.

54. *The barbarous abuses of the soldiers.*

They shall smite the Judge of Israel with a rod upon the cheek, Mic. iv. 1.

55.

I hid not my face from shame and spitting, Isa. l. 6.

51.

And Pilate took Jesus and scourged him, John xix. 1. Matt. xxvii. 26.

52.

The Pharisees said, (of Christ), This man is not of God, John ix. 16. Have any of the rulers, or Pharisees, believed in him? John vii. 48. Pilate said, Shall I crucify your King? The chief priests answered, We have no king but Cæsar, John xix. 15.

53.

And the soldiers platted a crown of thorns, and put it upon his head, and put a reed in his right hand, and bowed the knee before him, and mocked him, saying, Hail, King of the Jews! and smote him with their hands, John xix. 2, 3. Matt. xxvii. 23, 29.

54.

They took a reed, and smote Jesus on the head, Matt. xxvii. 30.

55.

They spit in his face, and buffetted him, and others smote him with the palms of their hands, &c. Matt. xxvi. 67.

56.

He was numbered amongst transgressors, Isa. liii. 12. Dan. ix. 6.

57. *A type of Christ his suffering without the gates of Jerusalem*

And the bullock and the goats for the sin-offering, whose blood was brought in to make an atonement for the people in the holy place, shall one carry forth without the camp, Lev. xvi. 27. Numb. xix. 3.

58. *The brazen serpent in the wilderness a type of Christ.*

And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived, Numb. xxi. 9.

59. *Their impious reviling Jesus upon the cross.*

All they that see me, laugh me to scorn; they *shoot out the lip*, they shake their head, saying,

56.

They crucified Jesus between two malefactors, one on the right hand, and the other on the left hand, Luke xxiii. 33. John xix. 18. Mark xv. 27. Matt. xxvii. 35.

57.

And they led Jesus away—out of the city to a place called Calvary, Luke xxiii. 26, 33. Mark xv. 21, 22. For the bodies of those beasts, whose blood is brought into the sanctuary, by the high priest for sin, are burnt without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate, Heb. xiii. 11, 12.

58.

And Jesus said, If I be lifted up from the earth, I will draw men unto me. This he said, signifying what death he should die, John xii. 32, 33. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life, John iii. 14, 15.

59.

When Jesus was on the cross, they that passed by reviled *him*, wagging their heads.——Likewise

He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted in him, Psal. xxii. 7, 8.

60. *He prayed for his enemies.*

He made intercession for the transgressors, Isa. liii. 12.

61. *His hands and feet wounded.*

They pierced my hands and my feet, Psal. xxii. 16.

62. *The effect of Christ's suffering, unto those that believe.*

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed, Isa. liii. 5.

63. *Vinegar was his drink in the depth of his affliction.*

And in my thirst they gave me vinegar to drink, *Psal. lxix. 21.*

the chief priests mocked him, with the scribes and elders, saying, He trusted in God, let him deliver him now, if he will have him, for he said, I am the Son of God, Matt. xxvii. 39, 41, 43.

60.

Then said Jesus, Father, forgive them, they know not what they do, Luke xxiii. 34.

61.

Thomas said, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, I will not believe, John xx. 25, 27. And Jesus, (after his resurrection, to convince them it was himself,) shewed them his hands and his feet, (that had been pierced with the nails on the cross,) Luke xxiv. 39, 40.

62.

Who his own self bare our sins in his own body on the tree, that we, being dead unto sin, should live unto righteousness; by whose stripes ye were healed, 1 Pet. ii. 24.

63.

Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith,

64. *The Father somewhat withdraweth.*

My God, my God, why hast thou forsaken n
Psal. xxii. 1.

65. *He offereth up his soul.*

He hath poured out his soul unto death, 1
liii. 12.

66. *Christ's soul was an offering for sin.*

Yet it pleased the Lord to bruise him; he h
put him to grief: when thou shalt make his soul
offering for sin, Isa. liii. 10.

67. *Shedding of his precious blood.*

They shall look upon me whom they have pierc
Zech. xii. 10.

I thirst; and they filled a sponge with vinegar, and put it to his mouth; and when he had received the vinegar, he said, It is finished, John xix. 28, 29, 30.

64.

Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Matt. xxvii. 46. Mark xv. 34.

65.

Jesus, when he had cried again with a loud voice, yielded up the ghost, Matt. xxvii. 50. John xix. 30.

66.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Matt. xx. 28. The good shepherd giveth his life for the sheep. Therefore doth my Father love me, because I lay down my life. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again, John x. 11, 17, 18. Then said Jesus unto them, My soul is exceedingly sorrowful, even unto death, Matt. xxvi. 38. Mark xiv. 34.

67.

And a *soldier* with a spear pierced his side, and

68. *Christ redeemed us from the curse of the Law.*
For he that is hanged is accursed of God, Deut. xxi. 23.

69. *Not a bone of him broken.*
He keepeth all his bones, not one of them is broken, Psal. xxxiv. 20. (Nor was the paschal lamb's bones, his type, Numb. ix. 12. Exod. xii. 46.)

70. *Upon his garments.*
They part my garments among them, Psal. xxii. 18.

71.
And cast lots upon my vesture, Psal. xxii. 18.

forthwith came thereout blood and water.——For the Scripture saith, They shall look on him whom they pierced, John xix. 34, 37.

68.

Whom they slew and hanged on a tree, Acts x. 39. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith, Gal. iii. 13, 14.

69.

They brake the legs of the thieves crucified with him; but when they came to Jesus, and saw he was dead already, they brake not his legs; that the Scripture should be fulfilled, A bone of him shall not be broken, John xix. 32, 33, 36.

70.

And the soldiers took his garments, and made four parts, to every soldier a part, John xix. 23. Luke xxiii. 34.

71.

Now the coat was without seam from the top

72. *Of Christ's body being taken down from the cross.*

His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day, Deut. xxi. 23.

73. *Of his burial.*

And he made his grave with the wicked, and with the rich in his death, Isa. liii. 9.

74. *Of the resurrection of Christ.*

Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption, Psal. xvi. 10.

throughout; they said therefore, Let us not rend it, but cast lots for it: that the Scripture might be fulfilled, They part my garments among them, and for my vesture they cast lots, John xix. 23, 24.

72.

Now when the even was come, Joseph of Arimathea went in boldly unto Pilate, and craved the body of Jesus: and Pilate gave the body to Joseph, and he brought fine linen, and took him down, and wrapped him in the linen, Mark xv. 42—46.

73.

The chief priests of the Jews set a watch to keep his sepulchre, whom they suborned to belie his resurrection, Matt. xxviii. 12, 13. And Joseph and Nicodemus, rich men, and counsellors among the Jews, embalmed him with about an hundred pound weight of spices, after the manner of the Jews, and laid him in a sepulchre, hewn out of a rock, John xix. 38, 39, 40. Mark xv. 43.

74.

He is not here, he is risen, Matt. xxviii. 6. This Jesus, whom God hath raised up, having loosed the pains of death, because it was not possible he should be holden of it, Acts ii. 24. He whom God raised up, *saw no corruption*, Acts xiii. 37.

75. *Jonah a type of Christ, his being raised the third day.*

Now the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights, Jonah i. 17.

76. *At Christ's resurrection some saints arose from the dead.*

Thy dead men shall live, together with my dead body shall they arise, Isa. xxvi. 19.

77. *Of his ascension.*

Thou hast ascended up on high, thou hast led captivity captive, Psal. lxviii. 18.

78. *Christ is our justifier.*

By his knowledge shall my righteous servant

75.

For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth, Matt. xii. 40. Luke xi. 29. Matt. xvi. 4. That he was buried, and rose the third day, according to the Scriptures, 1 Cor. xv. 4.

76.

And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his (Christ's) resurrection, and appeared unto many, Matt. xxvii. 52, 53.

77.

And it came to pass, while he (Jesus) blessed them, (his disciples,) he was parted from them, and carried up into heaven, Luke xxiv. 51. Wherefore he saith, When he ascended up on high, he led captivity captive. Now that he ascended, what is it but that he also descended?——He that descended is the same also that ascended up far above all heavens, that he might fill all things, Ephes. iv. 8, 9, 10. John iii. 13.

78.

But *God commended* his love towards us, in

justify many, for he shall bear their iniquities, Isa. liii. 11.

79. *Christ sat down at the right hand of God.*

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool, Psal. cx. 1.

80. *Gifts for men.*

Thou hast received gifts for men, yea, for the rebellious, that the Lord God might dwell amongst them, Psal. lxviii. 18.

81. *Christ, the first begotten, preferred above angels.*

I will declare the decree; the Lord hath said *unto me, Thou* art my Son, this day have I be*gotten thee, Psal.* ii. 7.

that while we were yet sinners, Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life, Rom. v. 8, 9, 10. Who was delivered for our offences, and was raised again for our justification, Rom. iv. 25.

79.

But this man (Christ Jesus) after he had offered up one sacrifice for sins, for ever sat on the right hand of God; from henceforth expecting till his enemies be made his footstool, Heb. x. 12, 13.

80.

But unto every one of us is given grace according to the measure of the gift of Christ—and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, &c. Ephes. iv. 7, 11, 12. 1 Cor. xii. 7, 28.

81.

Jesus being made so much better than the angels, as he *hath by inheritance* obtained a more excellent

82. *Christ a light to the people.*

God said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, &c. I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth, Isa. xlix. 6. xlii. 6. lx. 1, 3. Prov. iv. 18.

83. *The promulgation of the Gospel.*

For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, &c. Mal. i. 11.

84. *Prayers and praises the Gospel incense and sacrifice.*

And in every place incense shall be offered unto *my name, and* a pure offering; for my name shall *be great among* the heathen, Mal. i. 11.

name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? Heb. i. 4, 5.

82.

Paul and Barnabas said to the Jews who had contradicted and blasphemed, It was necessary that the word of God should first have been spoken to you; but seeing ye judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles; for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth, Acts xiii. 45, 46, 47. xxvi. 18, 23. Luke ii. 28—32. John i. 4, 9. Eph. v. 13. 1 John i. 7.

83.

And Christ said to his disciples, Go ye into all the world, and preach the Gospel to every creature, Mark xvi. 15. Matt. xxviii. 19. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world, Rom. x. 18.

84.

By Jesus therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks unto his name. With such

85. *The strength and salvation of Christ.*

There will I cause the horn of David to bud; I have ordained a lamp for mine Anointed, Psalm cxxxii. 17. Ezek. xxix. 21.

86. *A promise to them that shall believe.*

The Lord, which gathereth the outcasts of Israel, saith, Yet will I gather others to him, besides those which are gathered unto him, Isa. lvi. 8.

87. *The efficacy of faith.*

Behold, his soul which is lifted up is not upright in him; but the just shall live by faith, Hab. ii. 4.

sacrifices God is well pleased, Heb. xiii. 15, 16. 1 Pet. ii. 5. Rev. v. 8.

85.

Zacharias, being filled with the Holy Ghost, said, Blessed be the Lord God of Israel, who hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David.—To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace, Luke i. 67—79.

86.

And Jesus said, Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, John x. 16. Neither pray I for these (the disciples) alone, but for them also which shall believe on me through their word, John xvii. 20.

87.

For I am not ashamed of the gospel of Christ; for it is the power of God to salvation, to every one that believeth, to the Jew first; and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith, Rom. i. 16, 17. Gal. iii. 11. *Now* the just shall live by faith; but if

88. *The coming of Christ hath disannulled the first testament with all its services.*

And Moses set up the tabernacle, &c. and put therein the ark of the testimony, and covered the ark with a vail, and set up the altar of gold, for the incense, and divers other things belonging thereunto, as the pot of manna, Aaron's rod that budded, and the table of shew-bread, &c. and anointed the tabernacle, with all the vessels, (and Aaron and his sons to minister therein,) with oil, Exod. xl. 20. Levit. xvi. 32. Numb. xvii. 10.

89. *The superior excellency of the ministration of the Spirit, by our Lord Jesus, to the ministration of the law by Moses.*

And Moses was there (in the mount) with the Lord forty days and forty nights; he did neither eat bread, nor drink water; and he wrote upon the tables the words of the commandment. And it came to pass, when Moses came down from mount Sinai, with the two tables of testimony in his hand,

any man draw back, my soul shall have no pleasure in him, Heb. x. 38. John iii. 16.

88.

The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. But Christ being come, an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands—having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace, Heb. ix. 8, 9, 11. Eph. ii. 15. Col. ii. 1.

89.

But and if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more *doth the* ministration of righteousness exceed

that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh him, Exod. xxxiv. 28, 29, 30.

90. *The sacrifice of Christ for the redemption of sinners, far excelling the bloody sacrifices of the law.*

Saith God, Thus shall Aaron come before me; he shall take of the blood of the bullock, and of the he-goat of the sin-offering, that is for the people, and he shall sprinkle it upon the mercy-seat seven times; and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, Lev. xvi. 3, 14, 18, 19.

91. *The vail that was over the face of Moses, and hearts of Israel, taken away by Christ.*

And afterward all the children of Israel came nigh, and Moses gave them in commandment all that the Lord had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face, Exod. xxxiv. 32, 33.

in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious, 2 Cor. iii. 7, 8, 9, 10, 11.

90.

For if the blood of bulls and goats, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ (who through the eternal Spirit offered up himself without spot to God) purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance, Heb. ix. 13, 14, 15.

91.

Seeing then that we have such hope, we use reat plainness of speech; and not as Moses, which ut a vail over his face, that the children of Israel ould not stedfastly look to the end of that which abolished; but their minds were blinded—even to this day, when Moses is read, the vail is upon eir heart; nevertheless, when it shall turn to

92. *Christ by his own blood taking away the vail, and entering into the holiest place, hath obtained for us admittance into the presence of God.*

Aaron shall enter into the holy place, within the vail, once a year, to make an atonement for all the sins of the children of Israel, Levit. xvi. 3, 15. Exod. xxx. 10.

93. *A type of the efficacy of the blood of Christ upon the hearts and consciences of the faithful.*

And Moses took of the blood of the offering, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you, Exod. xxiv. 8. Levit. vii. 14.

the Lord, the vail shall be taken away. Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty, 2 Cor. iii. 12—17.

92.

For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high-priest entered into the holy place every year with the blood of others;—— but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself, Heb. ix. 24, 25, 26. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh, &c. Heb. x. 19, 20. Eph. ii. 18.

93.

But ye are come—to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel, Heb. xii. 22, 24. Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ, 1 Pet. i. 2. Now the God of peace—through the blood *of the* everlasting covenant, make you perfect *in every* good work to do his will, Heb. xiii. 20, 21.

94. *The eternal priesthood of our Lord Jesus Christ.*

The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek, Psal. cx. 4.

95. *The new covenant by which God engages to give his Spirit, which he puts into the hearts of men and they become his sons.*

Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and Judah; not according to the covenant I made with their fathers, &c. (which my covenant they brake;) but this shall be the covenant that I will make with them: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 31, 32, 33, and xxiv. 7.

94.

And it is evident, that after the similitude of Melchisedec, there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For those priests (under the law) were made without an oath, but this with an oath, by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever, &c. Heb. vii. 15, 16, 21, 23, 24, 25, 26.

95.

For if the first covenant had been faultless, then should no place have been sought for the second, but finding fault with them he saith, Behold, the days come, (saith the Lord,) when I will make a new covenant with the house of Israel and Judah, not according to the covenant I made with their fathers in the day I took them by the hand, &c. For this is the covenant I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.——For I will be merciful to their unrighteousness, and their sins will I remember no more, Heb. viii. 7—12.

96. *Ishmael and Isaac, types of the two covenants, and of the two births, viz. those born after the flesh, and those born after the Spirit.*

And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said to Abraham, Cast out this bond-woman, and her son; for the son of the bond-woman shall not be heir with my son, even with Isaac. And the thing was grievous in Abraham's sight, because of his son. And God said to Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah hath said to thee, hearken unto her voice; for in Isaac shall thy seed be called, Gen. xxi. 9, 10, 11, 12.

97. *Under the new covenant, God teacheth his people himself.*

And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from *the least to the* greatest. All thy children shall be *taught of the* Lord, Jer. xxxi. 34. Isa. liv. 13.

96.

But he who was of the bond-woman, was born after the flesh; but he of the free-woman by promise. Which things are an allegory; for these are the two covenants, the one from Mount Sinai, which gendereth to bondage, which is Hagar. For this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice thou barren that bearest not, &c. Now we, brethren, as Isaac, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman with her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free, Gal. iv. 23—31. Rom. ix. 6, 7, 8.

97.

It is written in the Prophets, They shall be all taught of God. Every man therefore that hath heard, and learned of the Father, cometh unto me, John vi. 45. Rom. viii. 14. 1 Thess. iv. 9.

98. *Exhortation to embrace the offers of grace, that we may inherit the rest.*

To-day, if you will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works. Forty years long was I grieved with this generation; unto whom I sware in my wrath, that they should not enter into my rest, Psalm xcv. 7, to the end.

99. *The Christian's teacher is to abide with him for ever.*

Thy teachers shall not be removed into a corner any more, but thine eyes shall see thy teachers, and thine ears shall hear a word behind thee, saying, This is the way, walk in it, when ye turn to the right hand, or the left, Isa. xxx. 20, 21. Psal. xxv. 9, 12.

100. *Those that are sanctified by our Lord Jesus Christ, become his brethren.*

I will declare thy name to my brethren, in the

98.

Wherefore, as the Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts, as in the provocation, and temptation in the wilderness; when your fathers tempted me, proved me, and saw my works.—Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin.——For with whom was he grieved forty years? Was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he, that they should not enter into his rest, but to them that believed not? Heb. iii. 7, to the end.

99.

Jesus said, I will pray the Father, and he shall give you another comforter, that he may abide with you for ever:—even the Spirit of truth,—which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, John xiv. 16, 17, 26. 2 Pet. i. 17, 18, 19.

100.

For he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not

midst of the congregation will I praise thee, Psal. xxii. 22.

101. *New covenant ratified with peace by Jesus Christ.*

Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them, Ezek. xxxvii. 26. and xxxiv. 25.

102. *Christ the reconciler for iniquity, and peace-maker for his people.*

He, the Messiah, the Prince, shall make reconciliation for iniquities, and bring in everlasting righteousness, Dan. ix. 24, 25.

ashamed to call them brethren. I will declare thy name to my brethren, in the midst of the church will I sing praise unto thee, Heb. ii. 11, 12. Matt. xii. 48, 49, 50.

101.

Jesus said to his disciples, Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your hearts be troubled, &c. John xiv. 27. and xvi. 33. Luke i. 79. The word which God sent unto the children of Israel, preaching peace by Jesus Christ. He is Lord of all, Acts x. 36. 2 Thess. iii. 16.

102.

And that he (Christ) might reconcile both unto God, in one body, by the cross, having slain the enmity thereby, and came and preached peace to you that were afar off, and to them that were nigh, Eph. ii. 16, 17. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world to himself, 2 Cor. v. 18, 19.

103. *The deliverance of the manslayer by the death of the Jewish high-priest, a type of our redemption by the death of Christ.*

And ye shall take no satisfaction for him that is fled.—After the death of the high-priest, the slayer shall return into the land of his possession, Numb. xxxv. 28, 32. Joshua xx. 6.

104. *God dwelling in man.*

My tabernacle shall also be with them, and I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary is in the midst of them, Ezek. xxxvii. 27, 28.

105. *The succession of the seed in the promise of the Holy Spirit.*

As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever, Isa. *lix. 21.*

103.

And (having made peace through the blood of his cross) by him to reconcile all things to himself.—And you that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight, Col. i. 20, 21, 22.

104.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—For the temple of God is holy, which temple ye are, 1 Cor. iii. 16, 17. Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; I will be their God, and they shall be my people, 2 Cor. vi. 16.

105.

Now to Abraham and to his seed were the promises made: he saith not, To seeds, as of many; but as of one, And to thy seed, which is Christ: for as many of you as have been baptized into Christ, have put on Christ; and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise, Gal. iii. 16, 27, 29. For as many as are led by the Spirit of God, they are the sons of God, *Rom.* viii. 14. and ix. 8.

106. *Under the new covenant, miraculous gifts should be conferred by the Spirit poured out from on high.*

I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon my servants, and upon my handmaids, will I pour out my spirit, saith the Lord, Joel ii. 28, 29. Isa. xliv. 3. and xxxii. 15.

107. *The unclean washed from all sin, by the Spirit of God, in the name of Jesus.*

Then will I sprinkle clean water upon you, and you shall be clean from all your filthiness; and from all your idols will I cleanse you, Ezek. xxxvi. 25.

108. *The day of Christ was the joy of the faithful.*

This is the day which the Lord hath made, we *will rejoice* and be glad in it, Psalm cxviii. 24.

106.

And when the day of Pentecost was fully come, they (the Church) were all with one accord in one place; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Peter standing up with the eleven, lift up his voice, and said to them,—This is that which was spoken by the prophet Joel, It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, your sons and your daughters shall prophesy, &c. For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call, Acts ii. 1, 3, 4, 14, 16, 17, 39.

107.

Nor fornicators, nor adulterers, nor thieves, nor idolaters, nor covetous, nor drunkards, &c. shall inherit the kingdom of heaven; and such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 9, 10, 11.

108.

Your Father Abraham rejoiced to see my day, and he saw *it*, and was glad, John viii. 56. But

109. *Moses preached the same word nigh in the heart, as did the apostles.*

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up to bring it unto us; neither is it beyond the sea, that thou shouldest say, Who shall go over to bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy heart, and in thy mouth, Deut. xxx. 11—14.

110. *Spiritual kingdom of Christ in the hearts of people.*

They shall speak of the glory of thy kingdom, and talk of thy power. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom, Psalm cxlv. 11, 12.

let us who are of the day be sober, 1 Thess. v. 8 &c. holding forth the word of life, that I may rejoice in the day of Christ, Phil. ii. 16.

109.

But the righteousness which is of faith speaketh on this wise: Say not in thy heart, Who shall ascend into heaven? or, Who shall descend into the deep? that is, to bring Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach, Rom. x. 6, 7, 8. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, Col. i. 27, 28.

110.

God hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son, Col. i. 13. For, behold, the kingdom of heaven is within you, Luke xvii. 21. You know how we exhorted and comforted you—that ye would walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 11, 12. *xii. 28.*

111. *Kingdom of Christ endless.*

Of the increase of his government and peace there shall be no end: upon the throne of David, and upon his kingdom to order it, and to establish it with judgment, and with justice, from henceforth even for ever, Isa. ix. 7. Mic. iv. 7. Psal. cxlv. 13.

112. *Under the kingdom of Christ, no carnal weapon is used by his servants.*

And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more, Isa. ii. 4.

113. *The kingdoms of this world are to become Christ's.*

I saw in the night-visions one like the Son of Man; and there was given to him dominion, and glory, and a kingdom, that all nations and languages should serve him, Dan. vii. 13, 14. Obad. 21.

114. *The Gentiles (who were not a people) called by grace, and made a church.*

I will have mercy upon her that had not ob-

111.

Jesus shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end, Luke i. 32, 33.

112.

Then said Jesus unto him, Put up again thy sword into its place; for all they that take the sword shall perish with the sword, Matt. xxvi. 52. Rev. xiii. 10. My kingdom is not of this world; if my kingdom were of this world, then would my servants fight;—but now is my kingdom not from hence, John xviii. 36. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, 2 Cor. x. 4.

113.

And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, Rev. xi. 15.

114.

But God, who is rich in mercy, for his great *love wherewith* he loved us, even when we were

tained mercy; and I will say to them which were not my people, Thou art my people, Hos. ii. 23. compared with chap. i. 10. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there it shall be said unto them, Ye are the sons of the living God.

115. *The purifying influences of the Holy Ghost compared to fire.*

And it shall come to pass, that he that is left in Zion and Jerusalem shall be called holy, even every one that is written among the living in Jerusalem, when the Lord shall wash away the filth of the daughter of Zion, and purge the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning, Isa. iv. 3, 4.

116. *The true circumcision is that of the heart, in the Spirit.*

And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, *that thou mayest* live, Deut. xxx. 6.

dead in sins, hath quickened us together with Christ, (by grace are ye saved,) Eph. ii. 4, 5. even us whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God, Rom. ix. 24, 25, 26.

115.

I indeed baptize you with water, (said John the Baptist,) but he that cometh after me is mightier than I.—He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire, Matt. iii. 11, 12. Acts i. 5. and ii. 3, 4. Luke iii. 16, 17.

116.

For he is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the *spirit, and* not in the letter; whose praise is

117. *The Church cleansed by the blood of Christ from all spots.*

Thou art all fair, my love, and there is no spot in thee, Cant. iv. 7.

118. *The light of Christ, the path wherein all must walk that are saved.*

Arise and shine, thy light is come, and the glory of the Lord is risen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising, Isa. lx. 1, 3.

119. *The glory of the true Church.*

The sons of strangers shall build up thy walls, and their kings shall minister unto thee—therefore *thy gates shall* be open continually, they shall not

not of men, but of God, Rom. ii. 28. Phil. ii. 11.

117.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ, as a lamb without blemish and without spot, 1 Pet. i. 18, 19. that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish, Eph. v. 27.

118.

Then said Jesus, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life, John viii. 12. And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof; and the nations of them which are saved shall walk in the light thereof, Rev. xxi. 23.

119.

And the kings of the earth do bring their glory and honour unto it. And the gates of it shall not be shut by day; for there shall be no night there.

be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought, Isa. lx. 10, 11.

120. *The triumph of the Church over her enemies.*

The sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet: and they shall call thee the City of the Lord, the Zion of the Holy One of Israel, Isa. lx. 14.

121. *Christ is the searcher of hearts.*

I the Lord search the heart, I try the reins, even to give every man according to the fruit of his doings, Jer. xvii. 10. compared with chap. xi. 20. Psal. vii. 9.

122. *Of Christ being equal with God.*

The man that is my fellow, saith the Lord of hosts, Zech. xiii. 7.

And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, &c. Rev. xxi. 24—27.

120.

Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee, Rev. iii. 9, 10. But ye are come unto Mount Zion, and unto the city of the living God, Heb. xii. 22.

121.

Said he that walketh in the midst of the seven golden candlesticks——And all the churches shall know, that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works, Rev. ii 1, 23.

122.

Christ Jesus, who being in the form of God, thought it no robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil ii. 5, 6, 7. I and my Father *are one, John* x. 30.

123. *Christ is God.*

Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre, Psal. xlv. 6.

124. *Jesus Christ made the world.*

I said, O my God,—of old thou hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end, Psal. cii. 24—27.

125. *Divine honour and worship due to Christ Jesus.*

Worship him, all ye gods, Psal. xcvii. 7. He is thy Lord, and worship thou him, Psal. xlv. 11. Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him, and the judgment was set, Dan. vii. 10.

123.

But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom, Heb. i. 8. Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen. Rom. ix. 5. Col. ii. 9.

124.

God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.—And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hand. They shall perish, but thou remainest; and they shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail, Heb. i. 2, 10, 11, 12.

125.

When he brought his first-begotten into the world, he saith, And let all the angels of God worship him, Heb. i. 6. And the wise men saw the child (Jesus) with Mary his mother, and fell down and worshipped him, Matt. ii. 11. And I beheld, and heard the voice of many angels round about *the throne*, and the beasts and the elders,

126. *Christ the one Shepherd or Bishop over his Church.*

I will set one shepherd over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their shepherd, Ezek. xxxiv. 23. Isa. xl. 11.

127. *Christ the head of the Church.*

He is become the head of the corner, Psal. cxviii. 22.

and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, heard I, saying, Blessing, honour, glory, and power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever. And the four beasts, and four and twenty elders, fell down and worshipped him that liveth for ever and ever, Rev. v. 11. But the Father hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father, John v. 22, 23.

126.

Christ said, I am the door; by me if any man enter in, he shall be saved.—I am the good Shepherd, and know my sheep, and am known of mine;—and there shall be one fold, and one Shepherd, John x. 9, 14, 16. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls, 1 Pet. ii. 25.

127.

And Christ is the head of the body, the Church;

128. *Christ a prophet unto his Church.*

The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him, Deut. xviii. 15, 19.

129. *Christ more worthy of glory than Moses.*

And God said, Hear now my words, If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all my house; with him will I speak mouth to mouth, even apparently, and not in dark speeches: and the similitude of the Lord shall he behold. Wherefore then were ye not afraid to speak against my servant Moses? Numb. xii. 6, 7, 8.

who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence, Col. i. 18. ii. 19.

128.

And he shall send Jesus Christ, which before was preached unto you: for Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall you hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul that will not hear this prophet, shall be destroyed from among the people, Acts iii. 20, 22, 23. vii. 37. compared with Heb. x. 28, 29.

129.

Consider the apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him; as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honour than the house: for every house is built by some man, but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ, as a Son over his house, whose

130. *Christ a King to reign over his Church.*

Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth, Jer. xxiii. 5. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious, Isa. xi. 10.

131. *Christ, God's anointed.*

Thou lovest righteousness, and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows, Psal. xlv. 7. Isa. lxi. 1.

132. *Christ the saints' righteousness.*

This is the name whereby he shall be called,

house are we, if we hold fast the confidence, and the rejoicing of the hope, firm unto the end, Heb. iii. 1—6.

130.

For Christ must reign till God hath put all enemies under his feet, 1 Cor. xv. 25. For the Father hath committed all judgment to the Son, John v. 22. And that the Gentiles might glorify God for his mercy, as it is written; For this cause will I confess thee among the Gentiles, and sing unto thy name. Again, he saith, Rejoice, ye Gentiles, with his people: and again, Isaiah saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust, Rom. xv. 9, 10, 11, 12.

131.

God anointed Jesus of Nazareth with the Holy Ghost, and with power, Acts x. 38. iv. 27. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows, Heb. i. 9.

132.

But of him are ye in Christ Jesus, who of God

Lord our Righteousness, Jer. xxiii. 6. xxxiii. 16.

133. *Christ our mediator and intercessor for us in heaven.*

I saw there was no man, and wondered there was no intercessor: therefore, his own arm brought salvation unto him, and his righteousness it sustained him, Isa. lix. 16.

134. *Of the resurrection of the dead.*

I will ransom them from the power of the grave: I will redeem them from death, Hosea xiii. 14.

135. *Christ judge both of quick and dead.*

Behold the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with *righteousness,* and the people with his truth, Psal. *xcvi. 13.*

is made unto us wisdom and righteousness, &c. 1 Cor. i. 30. 2 Cor. v. 21.

133.

Wherefore he (Christ) is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. For Christ is not entered into the places made with hands——but into heaven itself, now to appear in the presence of God for us, Heb. ix. 24. 1 John ii. 1, 2.

134.

And we have hope towards God, which they themselves also allow, That there shall be a resurrection of the dead, both of the just and unjust, Acts xxiv. 15. In a moment—when the last trumpet shall sound,—the dead shall be raised incorruptible, and we shall be changed, 1 Cor. xv. 52. Phil. iii. 21. 1 Thess. iv. 16. Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection, Luke xx. 36.

135.

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.

136. *Death destroyed by the power of Christ.*

He will swallow up death in victory, Isa. xxv. 8. O Death, I will be thy plagues; O Grave, I will be thy destruction, Hosea xiii. 14.

137. *Christ completes his rule and authority on earth.*

Thou hast led captivity captive, Psal. lxviii. 18. Thou hast put all things under his feet, Psal. viii. 6.

138. *Christ having subdued all things, delivers up the kingdom to God the Father.*

Thine, O Lord, is the greatness, and the pow

Acts x. 42. 2 Tim. iv. 1. 1 Pet. iv. 5. God hath appointed a day in the which he will judge the world in righteousness, by that man (Christ Jesus) whom he hath ordained, Acts xvii. 31. Matt. xxv. 31—46.

136.

The last enemy that shall be destroyed is death. —So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory? 1 Cor. xv. 26, 54, 55.

137.

Wherefore he saith, when he ascended up on high, he led captivity captive, Ephes. iv. 8. God hath set him (Christ) at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he hath put all things under his feet, Ephes. i. 20, 21. 1 Cor. xv. 27. Heb. x. 12, 13.

138.

Then cometh the end, when he (Christ) shall

and the glory, and the victory, and the majesty; for all that is in the heaven, and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as head above all, 1 Chron. xxix. 11. Psal. ciii. 19.

have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet.——But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him; and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all, 1 Cor. xv. 24, 25, 26. xvii. 28.

HARMONY OF THE GOSPELS,

By which means every narration and discourse may be exhibited at one view, with all their concurrent circumstances, as recorded by the several evangelists.

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Five thousand fed	— 13—21.	— 30—44.	— 10—17.	vi. 1—13.
Christ walks on the sea	— 22—36.	— 45—56.	.....	— 14—21.
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The daughter of the Canaanitish woman healed	— 21—28.	— 24—30.		
A dumb man healed	— 29—31.	— 31.		
Four thousand fed	— 32—39.	viii. 1—10.		
The leaven of the pharisees	xvi. 1—12.	— 1—21.		
A blind man healed	.....	viii. 22—26.		
Peter's confession of Christ	xvi. 13—28.	— 27—38.	ix. 18—27.	vi. 67—71.
Christ's transfiguration	xvii. 1—13.	ix. 2—13.	— 28—36.	
Christ cures a lunatic child	— 14—23.	— 14—32.	— 37—45.	
Humility enjoined	xviii. 1—9.	— 33—50.	— 46—50.	

	MATT.	MARK.	LUKE.	JOHN.
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Christ goes to Jerusalem	.....	.....	ix. 51.	— 10.
The seventy sent forth	.....	.....	x.	
An adulteress	.....	.....	.....	viii.
A blind man healed	.....	.....	.....	ix.
Christ the good Shepherd	.....	.....	.....	x. 1—21.
The efficacy of prayer	.....	.....	xi.	
Against hypocrisy, covetousness, &c.	.....	.....	xii.	
Repentance urged	.....	.....	xiii. 1—17.	
The feast of dedication	.....	.....	— 22.	x. 22.
The strait gate	.....	.....	— 23.	
A dropsical man healed; wedding feast	.....	.....	xiv.	
Lost sheep, money, and prodigal son.	.....	.....	xv.	
Unjust steward and rich voluptuary	.....	.....	xvi.	
Various admonitions, ten lepers, &c.	.....	.....	xvii.	
Unjust judge, and pharisee and publican	.....	.....	xviii. 1—14.	
Concerning divorce	xix. 1—12.	x. 1—12.		
Infants brought to Christ	— 19—30. xx. 1—16.	— 13—31.	xviii. 15—30.	
Lazarus sick	.....	.....	.....	xi. 1—16.
Christ foretels his passion	xx. 17—19.	x. 32—34.	xviii. 31—34.	
The request of the sons of Zebedee	— 20—28.	— 35—45.		

	MATT.	MARK.	LUKE.	JOHN.
Blind man healed, Zaccheus converted, parable, &c.	— 29.	— 46.	xviii. 35—43. xix. 1—27.	
Lazarus raised	.....	.....	.....	xi. 17.
Mary anoints Christ	xxvi. 6—13.	xiv. 3—9.	.....	xii. 1—11.
Christ's entrance into Jerusalem, &c.	xxi. 1—16.	xi. 1—11.	xix. 28—38.	— 12—19.
Some Greeks have an interview with Christ	.....	.....	.....	— 20.
The barren fig-tree cursed	xxi. 17—22.	xi. 12—26.	xxi. 37, 38.	
Christ's authority questioned	— 23—27.	— 27—33.	xix. 1—8.	
Parable of the two sons	— 28—32.	xii. 1.		
Of the vineyard let out	— 33—46.	— 1—12.	xx. 9—19.	
Of the marriage feast	xxii. 1—14.			
Concerning paying tribute, scribes, pharisees	— 15—46.	xii. 13—37.	xx. 20—40.	
Pharisees and scribes accused and threatened	.....	— 38—40.	— 45—47.	
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Parable of the virgins and talents; the last judgment	xxv.			
Christ washes his disciples' feet	.....	.....	.....	xiii.
Preparation for the passover	xxvi. 1—19.	xiv. 1—16.	xxii. 1—18.	

	MATT.	MARK.	LUKE.	JOHN.
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Christ's consolatory discourses to his disciples	.....	.....	.....	xiv. xv. xvi.
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——— warning to his disciples	xxvi. 31—35.	xiv. 27—31.	xxii. 22—29.	xviii. 1, 2.
——— agony	— 36—46.	— 32—42.	— 40—46.	
——— apprehension	— 47—56.	— 43—52.	— 47—53.	xviii. 3—11.
——— arraignment	— 57—68.	— 53—65.	— 54—65.	— 12—24.
Peter's denial	— 69—71.	— 66.	— 55—62.	— 17—27.
Christ before the sanhedrim, Pilate, and Herod	xxvii. 1—14.	xv. 1—5.	— 66—71. / xxiii. 1—12.	— 28—38.
——— condemned by Pilate	— 15—30.	— 6—19.	— 13—25.	— 39, 40. / xix. 1—16.
Judas hangs himself in guilty despair	— 3—10.			
Christ crucified	— 31—56.	xv. 20—41.	xxiii. 46—49.	xix. 16—37.
Christ's burial	— 57—61.	— 42—47.	— 50—56.	— 38—42.
——— resurrection	xxviii. 1—8.	xvi. 1—9.	xxiv. 1—12.	xx. 1—10.
——— appearing to his disciples	— 9—15.	— 10—14.	— 13—48.	— 11—20.
——— appearance at the sea of Tiberias, and his discourse with Peter	.....	.....	.....	xxi.
Christ commissions his disciples, and ascends to heaven	xxviii. 16—20.	xvi. 15—20.	xxiv. 49—53.	

Chronological Table of the New Testament.

The New Testament was originally written in the Greek language: but concerning the exact time when each of the several books was written, it is now difficult to determine; consequently there is some little difference of opinion among learned commentators, in reference to some of them. The following table has been compiled from the most celebrated writers on the subject.

BOOK.	AUTHOR.	WHERE WRITTEN.	FOR WHOSE USE.	DATE. A. D.
Matthew, gospel, in Hebrew	Matthew	Judea	Hebrew Christians	38
in Greek	Ditto	Ditto	Gentile Christians	60
1 Thessalonians	Paul	Corinth	Ditto	52
2 Thessalonians	Ditto	Ditto	Ditto	52
Galatians	Ditto	Ditto	Ditto	53
1 Corinthians	Ditto	Ephesus	Ditto	57
Romans	Ditto	Corinth	Ditto	58
2 Corinthians	Ditto	Macedonia	Ditto	58
James	James	Judea	Jewish nation	61
Mark, gospel of	Mark	Rome	Gentile Christians	61
Ephesians	Paul	Ditto	Ditto	61
Philippians	Ditto	Ditto	Ditto	62
Colossians	Ditto	Ditto	Ditto	62
Philemon	Ditto	Ditto	Philemon	63
Hebrews	Ditto	Italy	Hebrew Christians	63
Luke, gospel of	Luke	Greece	Theophilus and GentileChristians	63
Acts	Ditto	Ditto	Ditto	64
1 Timothy	Paul	Macedonia	Timothy	64
Titus	Ditto	Ditto	Titus	64
1 Peter	Peter	Babylon or Rome	General	64
Jude	Jude	Unknown	Ditto	65
2 Peter	Peter	Babylon or Rome	Ditto	65
2 Timothy	Paul	Rome	Timothy	65
1 John, epistle of	John	Ephesus	General	68
2 John, do	Ditto	Ditto	The Elect Lady	69
3 John, do	Ditto	Ditto	Gaius	69
Revelation	Ditto	Patmos	General	97
John, gospel of	Ditto	Ephesus	Ditto	98

The Miracles of Christ.

It is evident from the evangelical narratives, that only a very small number of the miracles of our divine Lord have been circumstantially mentioned by the sacred writers. The following, therefore, is only a list of the more particularly noted miracles of Christ.

MIRACLES.	PLACE.	RECORD.
Water turned into wine	Cana	John ii. 1—11.
The Capernaum nobleman's son cured	Ditto	—— iv. 46—54.
Surprising draught of fishes	S. of Galilee	Luke v. 1—11.
Demoniac cured	Capernaum	Mark i. 22—28.
Peter's mother-in-law healed	Ditto	—— 30—31.
Leper healed	Ditto	—— 40—45.
Centurion's servant healed	Ditto	Matt. viii. 5—13.
Widow's son raised from the dead	Nain	Luke vii. 11—17.
Tempest calmed	S. of Galilee	Matt. viii. 23—27.
Demoniacs of Gadara cured	Gadara	—— — 28—34.
Man sick of the palsy cured	Capernaum	—— ix. 1—8.
Jairus's daughter raised to life	Ditto	—— — 18—26.
Sight restored to two blind men	Ditto	—— — 27—31.
Dumb demoniac cured	Ditto	—— — 32, 33.
Woman diseased with issue of blood healed.	Ditto	Luke viii. 43—48.
Diseased cripple at Bethesda cured	Jerusalem	John v. 1—9.
Man with a withered hand cured	Judea	Matt. xii. 10—13.
Demoniac cured	Capernaum	—— — 22, 23
Five thousand fed	Decapolis	—— xiv. 15—2
Canaanite woman's daughter cured	Near Tyre.	—— xv. 23—?

MIRACLES.	PLACE.	RECORD.
Man deaf and dumb cured	Decapolis .	Mark vii. 31—37.
Four thousand fed.....	Ditto.....	Matt. xv. 32—39.
Blind man restored to sight	Bethsaida .	Mark viii. 22—26.
Boy possessed of a devil cured	Tabor	Matt. xvii. 14—21.
Man born blind restored to sight.....	Jerusalem.	John ix.
Woman of eighteen years' infirmity cured	Galilee ...	Luke xiii. 11—17.
Dropsical man cured.....	Ditto.....	—— xiv. 1—6.
Ten lepers cleansed.....	Samaria ..	—— xvii. 11—19.
Lazarus raised from the grave to life.....	Bethany ..	John xi.
Two blind men restored to sight.....	Jericho ...	Matt. xx. 30—34.
Fig-tree blasted.....	Olivet	—— xxi. 18—21.
The ear of Malchus healed	Gethsemane	Luke xxii. 50, 51.
Wondrous draught of fishes	S. of Galilee	John xxi. 1—14.

RECORDED PARABLES OF JESUS CHRIST.

PARABLES.	PLACE.	RECORD.
Of the sower	Capernaum	Matt. xiii. 1—23.
—— tares	Ditto.....	—— —— 24—30. 36—43.
—— seed springing up imperceptibly.	Ditto.....	Mark iv. 26—29.
—— grain of mustard seed	Ditto.....	Matt. xiii. 31, 32.
—— leaven.....	Ditto.....	—— —— 33.
—— found treasure....	Ditto.....	—— —— 44.
—— pearl of great price	Ditto.....	—— —— 45, 46.
—— net cast into the sea	Ditto.....	—— —— 47—50.
—— two debtors	Ditto.....	Luke vii. 36—50.
—— unmerciful servant.	Ditto.....	Matt. xviii. 23—35.
—— good Samaritan ...	Jericho ...	Luke x. 25—37.
—— rich fool	Galilee ...	—— xii. 16—21.
—— servants waiting for their lord .	Ditto.....	—— —— 35—48.
—— barren fig-tree....	Ditto.....	—— xiii. 6—9.
—— lost sheep.....	Galilee ...	Luke xv. 3—7.
—— *lost piece* of money	Ditto.....	—— —— 8—10.

PARABLES.	PLACE.	RECORD.
Of the prodigal son.....	Ditto.....	Luke xv. 11—32.
—— dishonest steward .	Ditto.....	—— xvi. 1—12.
—— rich man & Lazarus	Ditto.....	—— — 19—31.
—— unjust judge.....	Perœa	—— xviii. 1—8.
—— pharisee & publican	Ditto.....	—— — 9—14.
—— labourers in the vineyard.....	Ditto.....	Matt. xx. 1—14.
—— pounds delivered for trading ...	Jericho ...	Luke xix. 12—27.
—— two sons.....	Jerusalem .	Matt. xxi. 28—32.
—— vineyard.....	Ditto.....	—— — 33—46.
—— marriage feast....	Ditto.....	—— xxii. 1—14.
—— ten virgins	Ditto.....	—— xxv. 1—13.
—— talents	Ditto.....	—— — 14—30.
—— sheep and goats...	Ditto.....	—— — 31—46.

REMARKABLE DISCOURSES OF CHRIST.

DISCOURSES.	PLACE.	RECORD.
Conversation with Nicodemus.....	Jerusalem .	John iii. 1—21.
—— the Samaritan woman.....	Sychar ...	—— iv. 1—42.
Discourse in the synagogue	Nazareth .	Luke iv. 16—31.
Sermon on the mount....	Ditto.....	Matt. v. vi. vii.
Ordination charge to the apostles.....	Galilee ...	—— x.
Denunciations against Chorazin	Ditto.....	—— xi. 20—24.
Discourse concerning healing the infirm man at Bethesda	Jerusalem .	John v.
—— concerning his disciples plucking ears of corn on the sabbath	Judea	Matt. xii. 1—8.
Refutation of the charge of his working miracles by the agency of Beelzebub.	Capernaum	—— — 22—37.
Discourse on the bread of life	Ditto.....	John vi.

DISCOURSES.	PLACE.	RECORD.
Discourse concerning internal purity	Ditto	Matt. xv. 1—20.
——— against giving or taking offence and forgiving of injuries	Ditto	—— xviii.
——— at the feast of tabernacles	Jerusalem	John vii.
——— on occasion of the adulteress woman.	Ditto	—— viii. 1—11.
——— concerning the sheep	Ditto	—— x.
Denunciation against the scribes and pharisees.	Peræa	Luke xi. 37—45.
Discourse concerning humility and prudence	Galilee	—— xiv. 7—14.
Directions how to attain heaven	Peræa	Matt. xix. 16—30.
Discourse concerning the sufferings of Christ	Jerusalem	—— xx. 17—19.
Denunciations against the pharisees	Ditto	—— xxiii.
Predictions concerning the destruction of Jerusalem	Ditto	—— xxiv.
Discourse of consolation	Ditto	John xiv.—xvi.
——— on the way to Gethsemane	Ditto	Matt. xxvi. 31—36.
——— with his disciples before his ascension	Ditto	—— xxviii. 16—20

The Principal Types and Prophecies relating to the Messiah and the Holy Ghost.

B.C.		
4004	The Curse pronounced on the Serpent	Gen. iii. 15.
2347	The family of Shem selected	Gen. ix. 27.
1921	The call and blessing of Abraham	Gen. xii. 1—3.
——	The blessing repeated	Gen. xviii. 18.
——	The blessing given a third time	Gen. xxii. 18.
1804	The blessing given to Isaac at Gerah	Gen. xxvi. 3—4.
1739	The blessing given to Jacob at Bethel	Gen. xxviii. 14.
1689	Judah selected to inherit the promise	Gen. xlix. 10.
1452	Christ's kingdom foretold by Balaam	Numb. xxiv. 17.
713	Christ to come of the family of David	Isa. xi. 1—10.
710	Christ to be born at Bethlehem	Micah v. 2.
742	Christ to be born of a Virgin	Isa. vii. 14—16.
1451	Christ's office like that of Moses	Deut. xviii. 15.
538	The time when Christ should take on him his office	Dan. ix. 24—27.
713	Christ's miracles and character	Isa. xxxv. 4—6.
1047	The opposition made to Christ	Psalm ii.
518	Christ's entry into Jerusalem on an ass	Zech. ix. 9.
520	The glory of the second temple greater than that of the first	Haggai ii. 9.
587	Christ to be sold for thirty pieces of silver	Zech. xi. 12, 13.
——	Christ to be forsaken by the Apostles	Zech. xiii. 7.
1047	Christ's sufferings and death	Ps. xxii. 6—18.
1452	Christ on the Cross typified by the brazen serpent	Numb. xxi. 9.
1872	Christ's death instead of mankind's typified in the ram offered instead of Isaac	Gen. xxii. 13.
1491	Christ's death typified by the Paschal Lamb	Exod. xii. 46.
862	Christ's death typified by the sacrifice of Jonah to save the crew of the ship	Jonah i. 14.
——	The time Christ was to lie in the earth	Jonah i. 17.
1047	Christ's resurrection from the grave	Psalm xvi. 10.
——	*Christ's* ascension into heaven	Psalm lxviii. 18.
800	*The gifts of* the Holy Spirit	Joel ii. 28.

A

SUMMARY

OF THE

PRINCIPAL EVIDENCES, &c.

THE method I intend to pursue in this Treatise, is to present to my young readers the following Series of Propositions, and then to prove distinctly the truth of each.

I. From considering the state of the heathen world, before the appearance of our Lord upon earth, it is evident that there was an absolute necessity for the revelation of God's will, and of course, a great probability beforehand that such a revelation would be granted.

II. At the very time when there was a general expectation in the world of some extraordinary personage making his appearance in it, a person called Jesus Christ did actually appear on earth, asserting that he was the Son of God, and that he was sent from heaven to teach mankind true religion; and he did accordingly found a religion, which from him was called the Christian religion, and which has been professed by great numbers of people from that time to the present.

III. The books of the New Testament were written by those persons to whom they are ascribed, and contain a faithful history of Christ

and his religion; and the account there given of both, may be securely relied upon as strictly true.

IV. The Scriptures of the Old Testament (which are connected with those of the New) are the genuine writings of those whose names they bear; and give a true account of the Mosaic dispensation, of the historical facts, the divine commands, the moral precepts, and the prophecies which they contain.

V. The character of Christ, as represented in the Gospels, affords very strong ground for believing that he was a divine person.

VI. The sublimity of his doctrines, and the purity of his moral precepts, confirm this belief.

VII. The rapid and successful propagation of the Gospel by the first teachers of it, through a large part of the world, is a proof that they were favoured with divine assistance and support.

VIII. A comparison betwixt Christ and Mahomet, and their respective religions, leads us to conclude, that as the religion of the latter was confessedly the invention of man, that of the former was derived from God.

IX. The predictions delivered by the ancient prophets, and fulfilled in our Saviour, shew that he was the Messiah expected by the Jews, and that he came into the world by divine appointment, to be the great deliverer and redeemer of mankind.

X. The prophecies delivered by our Saviour himself, prove that he was endued with the fore-

knowledge of future events, which belongs only to God, and to those inspired by him.

XI. The miracles performed by our Lord demonstrate him to have possessed divine power.

XII. The resurrection of our Lord from the dead, is a fact fully proved by the clearest evidence, and is the seal and confirmation of his divinity, and of the truth of his religion.

These are the several points I shall undertake to prove in the following pages: and if these are clearly made out, there can be nothing more wanting to satisfy every reasonable man, that the Christian religion is a true revelation from God.

PROP. I. From considering the state of the heathen world, before the appearance of our Lord upon earth, it is evident that there was an absolute necessity for a divine revelation of God's will, and, of course, a great probability beforehand, that such a revelation would be granted.

THEY who are acquainted with ancient history, know perfectly well that there is no one fact more certain and more notorious than this: That for many ages before our Saviour appeared upon earth, and at the time he actually did appear, the whole heathen world, even the politest and most civilized, and most learned nations, were, with a very few exceptions, sunk in the most deplorable ignorance of every thing relating to God and to religion; in the grossest superstition and idolatry, and in the most abominable corruption and de-

pravity of manners. They neither understood the true nature of God, nor the attributes and perfections which belong to him, nor the worship that was acceptable to him, nor the moral duties which he required from his creatures; nor had they any clear notions or firm belief of the immortality of the soul, and a state of rewards and punishments in another life. They believed the world to be under the direction of a vast multitude of gods and goddesses, to whom they ascribed the worst passions and the worst vices that ever disgraced human nature. They worshipped also dead men and women, birds and beasts, insects and reptiles, (especially that most odious and disgusting reptile, the serpent) together with an infinite number of idols, the work of their own hands, from various materials, gold, silver, wood, and stone. With respect to their own conduct, they were almost universally addicted to the most shocking and abominable vices; even many of their solemn religious ceremonies and acts of devotion were scenes of the grossest sensuality and licentiousness. Others of them were attended with the most savage and cruel superstitions, and sometimes even with human sacrifices.

The description given of the ancient pagans by St. Paul, in the first chapter of his epistle to the Romans, is strictly and literally true.— "They were filled with all unrighteousness, fornication, wickedness, covetousness, uncleanness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil

things; disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

These are not the mere general declamations of a pious man against the wickedness of the times; they are faithful and exact pictures of the manners of the age, and they are fully and amply confirmed by contemporary heathen writers. They are applied also to a people highly civilized, ingenious, learned, and celebrated for their proficiency in all liberal arts and sciences. What, then, must have been the depravity of the most barbarous nations, when such were the morals of the most polite and virtuous.

There were, it is true, among all the ancient nations, and especially among the Greeks and Romans, some wise and comparatively good men, called philosophers, who had juster notions of morality and religion than the rest of the world, and preserved themselves to a certain degree unpolluted by the general corruption of the times. But these were few in proportion to the great bulk of mankind, and were utterly unable to produce any considerable change in the prevailing principles and manners of their countrymen. They themselves had but very imperfect and erroneous notions respecting the nature and attributes of God, the worship he required, the duties and obligations of morality, the method of God's governing the world, his design in creating mankind, the original dignity of human nature, the state of corruption and depravity into which it afterwards fell; the particular mode of divine

interposition necessary for the recovery of the human race; the means of regaining the favour of their offended Maker, and the glorious end to which God intended finally to conduct them. Even with respect to those great and important doctrines abovementioned, the immortality of the soul, the reality of a future state, and the distribution of rewards and punishments hereafter, they were full of doubt, uncertainty, and hesitation; and rather ardently wished and hoped for, than confidently expected and believed them. But even what they *did* know with any degree of clearness and certainty, they either would not condescend, or wanted the ability, to render plain and intelligible to the lower orders of the people. They were destitute also of proper authority to enforce the virtues they recommended; they had no motives to propose powerful enough to over-rule strong temptations and corrupt inclinations: their own example, instead of recommending their precepts, tended to counteract them; for it was generally (even in the very best of them) in direct opposition to their doctrines: and the detestable vices to which many of them were addicted, entirely destroyed the efficacy of what they taught.

Above all, they were destitute of those awful sanctions of religion, which are the most effectual restraints on the passions and vices of mankind, and the most powerful incentives to virtue—the rewards and punishments of a future state; which form so essential and important a part of *the* Christian dispensation.

There was therefore a plain and absolute necessity for a divine revelation, to rescue mankind from that gulph of ignorance, superstition, idolatry, wickedness, and misery, in which they were almost universally sunk; to teach them in what manner, and with what kind of external service, God might most acceptably be worshipped, and what expiation he would accept for sin; to give them a full assurance of a future state and a future judgment; to make the whole doctrine of religion clear and obvious to all capacities; to add weight and authority to the plainest precepts, and to furnish men with extraordinary and supernatural assistance, to enable them to overcome the corruptions of their nature. And since it was also plainly worthy of God, and consonant to all our ideas of his goodness, mercy, and compassion to the work of his own hands, that he should thus enlighten, and assist, and direct the creatures he had made, there was evidently much ground to expect that such information and assistance would be granted; and the wisest of the ancient heathens themselves thought it most natural and agreeable to right reason to hope for something of this nature.

You may give over, says Socrates, all hopes of amending men's manners for the future, unless God be pleased to send you some other person to instruct you; and Plato declares, that whatever is right, and as it should be in the present evil state of the world, can be so only by the *particular interposition of God.* Cicero has made similar declarations; and Porphyry, who

was a most inveterate enemy to the Christian religion, yet confesses, that there was wanting *some universal method of delivering men's souls, which no sect of philosophy had ever yet found out.*

These confessions of the great sages of antiquity, infinitely outweigh the assertions of our modern infidels, "that human reason is fully sufficient to teach man his duty, and enable him to perform it; and that, therefore, a divine revelation was perfectly needless." It is true, that in the present times, a Deist may have tolerably just notions of the nature and attributes of the Supreme Being, of the worship due to Him, of the ground and extent of moral obligation, and even of a future state of retribution. But from whence does he derive these notions? Not from the dictates of his own unassisted reason, but (as the philosophist Rousseau himself confesses) from those very Scriptures which he despises and reviles, from the early impressions of education, from living and conversing in a Christian country, where those doctrines are publicly taught, and where, in spite of himself, he imbibes some portion of that religious knowledge which the sacred writings have every where diffused and communicated to the *enemies* as well as the friends of the Gospel. But they who were destitute of these advantages, they who had nothing but reason to direct them, and therefore knew what reason is capable of doing, when left to itself, much better than any modern infidel (who *never* was, and never can be, precisely in the

same predicament;) these men uniformly declare, that the mere light of nature was *not* competent to conduct them into the road of happiness and virtue; and that the only *sure and certain guide* to carry men well through this life, *was a divine discovery of the truth.* These considerations may serve to shew, that, instead of entertaining any unreasonable prejudices beforehand against the possibility or probability of any divine revelation whatever, we ought on the contrary, to be previously prepossessed in favour of it, and to be prepared and open to receive it with candour and fairness, whenever it should come supported with sufficient evidence; because, from considering the wants of man and the mercy of God, it appears highly probable that such a revelation would *some time or other* be vouchsafed to mankind.

PROP. II. At the very time when there was a general expectation in the world of some extraordinary personage making his appearance in it, a person called Jesus Christ did actually appear upon earth, asserting that he was the Son of God, and that he came from heaven to teach mankind true religion; and he did accordingly found a religion, which from him was called the Christian religion, and which has been professed by great numbers of people from that time to the present.

IT was necessary just to state this proposition, as the foundation of all the reasoning that is to follow; but the truth of it is so universally acknowledged, that it requires but very few words to be said in support of it.

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That at this time, when Augustus Cæsar was emperor of Rome, a person called Jesus Christ was actually born in Judæa; that he professed to come from heaven to teach mankind true religion, and that he had a multitude of followers; the sacred historians unanimously affirm, and several heathen authors also bear testimony to the same facts. They mention the very name of Christ, and acknowledge that he had a great number of disciples, who from him were called Christians. The Jews, though professed enemies to our religion, acknowledge these things to be true; and none even of the earliest pagans, who wrote against Christianity, ever pretended to question their reality. These things, therefore, are as certain and undeniable as ancient history,

both sacred and profane, and the concurrent testimony both of friends and enemies, can possibly make them.

PROP. III. The books of the New Testament were written by those persons to whom they are ascribed, and contain a faithful history of Christ and his religion: and the account there given of both, may be securely relied upon as strictly true.

THE books which contain the history of Christ and of the Christian religion, are the four Gospels and the Acts of the Apostles. That the Gospels were written by the persons whose names they bear, namely, Matthew, Mark, Luke, and John, there is no more reason to doubt, than that the histories which we have under the names of Xenophon, Livy, or Tacitus, were written by those authors.

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These books have always been considered, by the whole Christian world, from the apostolic age, as containing a faithful history of their religion, and therefore they ought to be received as such: just as we allow the Koran to contain a genuine account of the Mahometan religion, and the sacred books of the Brahmins to contain a true representation of the Hindoo religion.

That all the facts related in these writings, and the accounts given of every thing our Saviour said and did are also strictly true, we have the most substantial grounds for believing:

For, in the first place, the writers had the very best means of information, and could not possibly be deceived themselves.

And, in the next place, they could have no conceivable inducement for imposing upon others.

St. Matthew and St. John were two of our Lord's apostles; his constant companions and attendants throughout the whole of his ministry. They were actually present at the scenes which they describe; eye-witnesses of the facts, and ear-witnesses of the discourses, which they relate.

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They were plain, honest, artless, unlearned men, in very humble occupations of life, and utterly incapable of inventing or carrying on such a refined and complicated system of fraud, as the Christian religion must have been if it was not true. There are, besides, the strongest marks of fairness, candour, simplicity, and truth, throughout the whole of their narratives. Their greatest enemies have never attempted to throw the least stain upon their characters; and how then can they be supposed capable of so gross an imposition as that of asserting and propagating the most impudent fiction? They could gain by it neither pleasure, profit, nor power. On the contrary, it brought upon them the most dreadful evils, and even death itself. If, therefore, they were cheats, they were cheats without any motive, and without any advantage; nay, contrary to every motive, and every advantage that usually influence the actions of men. They preached a religion which forbids falsehood under pain of eternal punishment, and yet, on this supposition, they supported that religion by falsehood; and, whilst they were guilty of the basest and most

was a most inveterate enemy to the Christian religion, yet confesses, that there was wanting *some universal method of delivering men's souls, which no sect of philosophy had ever yet found out.*

These confessions of the great sages of antiquity, infinitely outweigh the assertions of our modern infidels, "that human reason is fully sufficient to teach man his duty, and enable him to perform it; and that, therefore, a divine revelation was perfectly needless." It is true, that in the present times, a Deist may have tolerably just notions of the nature and attributes of the Supreme Being, of the worship due to Him, of the ground and extent of moral obligation, and even of a future state of retribution. But from whence does he derive these notions? Not from the dictates of his own unassisted reason, but (as the philosophist Rousseau himself confesses) from those very Scriptures which he despises and reviles, from the early impressions of education, from living and conversing in a Christian country, where those doctrines are publicly taught, and where, in spite of himself, he imbibes some portion of that religious knowledge which the sacred writings have every where diffused and communicated to the *enemies* as well as the friends of the Gospel. But they who were destitute of these advantages, they who had nothing but reason to direct them, and therefore knew what reason is capable of doing, when left to itself, much better than any modern infidel (who *never* was, and never can be, precisely in the

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useless knavery themselves, they were taking infinite pains, and going through the greatest labour and suffering, in order to teach honesty to all mankind.

Is this credible? Is this possible? Is not this a mode of acting so contrary to all experience, to all the principles of human nature, and to all the usual motives of human conduct, as to exceed the utmost bounds of belief, and to compel every reasonable man to reject at once so monstrous a supposition?

The facts therefore, related in the Gospels, and in the Acts of the Apostles, even those evidently miraculous, *must* be true; for the testimony of those who *die* for what they assert, is evidence sufficient to support any miracle whatever. And this opinion of their veracity is strongly confirmed by the following consideration.

There are, in all the sacred writings of the New Testament, continual allusions and references to things, persons, places, manners, customs, and opinions, which are found to be perfectly conformable to the real state of things, at that time, as represented by disinterested and contemporary writers. Had their story been a forgery, they would certainly have been detected in some mistake or other, concerning these incidental circumstances, which yet they have never once been.

Then, as to the facts themselves which they relate, great numbers of them are mentioned and related both by Jewish and Roman historians; such as the star that appeared at our Saviour's

birth, the journey of the wise men to Bethlehem, Herod's murder of the infants under two years old, many particulars concerning John the Baptist and Herod, the crucifixion of our Lord under Pontius Pilate, and the earthquake and miraculous darkness which attended it. Nay, even many of the miracles which Jesus himself wrought, particularly the curing the lame and blind, and casting out devils, are, as to the *matter of fact*, expressly owned and admitted, by several of the earliest and most implacable enemies of Christianity. For though they ascribed these miracles to the assistance of evil spirits, yet they allowed that the miracles themselves were actually wrought.

This testimony of our adversaries, even to the miraculous parts of the sacred history, is the strongest possible confirmation of the truth and authority of the whole.

It is also certain, that the books of the New Testament have come down to the present times without any material alteration or corruption; and that they are, in all essential points, the same as they came from the hands of their authors.

That in the various transcripts of these writings, as in all other ancient books, a few letters, syllables, or even words, may have been changed, we do not pretend to deny; but that there has been any designed or fraudulent corruption of any considerable part, especially of any doctrine, or any important passage of history, no one has ever attempted or been able to prove. Indeed

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sonable ground to doubt; they have been always considered as the writings of those persons by the whole Jewish nation (who were most interested in their authenticity, and most likely to know the truth,) from the earliest times down to the present; and no proof to the contrary has ever yet been produced.

That these writings have come down to us in the same state in which they were originally written, as to all essential points, there is every reason to believe. The original manuscripts were long preserved among the Jews. A copy of the book of the law was preserved in the ark; was ordered to be read publicly every seven ars, at the feast of the tabernacles, as well as rivately, and frequently, in every Jewish family.

There is a copy still extant of the five books of Moses (which are called the Pentateuch,) taken by the Samaritans, who were bitter enemies to the Jews, and always at variance with them; and this copy agrees, in every material instance, with the Jewish copy.

Near three hundred years before Christ, these Scriptures were translated into Greek, and this version (called the Septuagint) agrees also in all essential articles with the Hebrew original. This being very widely spread over the world, rendered any considerable alteration extremely difficult; and the dispersion of the Jews into all the different regions of the globe, made it next to impossible.

The Jews were always remarkable for being most *faithful* guardians of their sacred books, which

they transcribed repeatedly, and compared most carefully with the originals, and of which they even numbered the words and letters. That they have not corrupted any of their prophetical writings appears from hence; that we prove Jesus to be the Messiah from many of those very prophecies which they have themselves preserved: and which (if their invincible fidelity to their sacred books had not restrained them) their hatred to Christianity would have led them to alter or to suppress. And their credit is still further established by this circumstance, that our Saviour, though he brings many heavy charges against the Scribes and Pharisees, yet never once accuses them of corrupting or falsifying any one of their sacred writings.

It is no less certain that these writings give a true and faithful account of the various matters which they contain. Many of the principal facts and circumstances related in them, are mentioned by the most ancient heathen authors. The first origin and creation of the world out of chaos, as described by Moses; the formation of the sun, the moon, and the stars, and afterwards of man himself; the dominion given him over other animals; the completion of this great work in six days; the destruction of the world by a deluge; the circumstances of the ark and the dove; the punishment of Sodom by fire; the ancient rite of circumcision; many particulars relating to Moses, the giving of the law, and the Jewish ritual; the names of David and Solomon, and their leagues with the Tyrians; these things,

and many others of the same sort, are expressly mentioned, or plainly alluded to, in several pagan authors of the highest antiquity and the best credit. And a very bitter enemy of the Jews as well as Christians, the Emperor Julian, is by the force of evidence compelled to confess, that there were many persons among the Jews divinely inspired; and that fire from heaven descended on the sacrifices of Moses and Elijah. Add to this, that the references made to the books of the Old Testament, and the passages quoted from them by our Saviour and his apostles, is a plain proof, that they acknowledge the authority of those writings, and the veracity of their authors.

It is true, indeed, that in the historical books of the Old Testament, there are some bad characters and bad actions recorded, and some very cruel deeds described; but these things are mentioned as mere historical facts, and by no means approved or proposed as examples to others. And excepting these passages, which are comparatively few in number, the rest of those sacred books, more especially Deuteronomy, the Psalms, Proverbs, Ecclesiastes, and the Prophets, are full of very sublime representations of God and his attributes; of very excellent rules for the conduct of life, and examples of almost every virtue that can adorn human nature. And these things were written at a time when all the rest of the world, even the wisest and most learned, and most celebrated nations of the earth, were sunk in the grossest ignorance of God and religion; were worshipping idols and brute beasts, and indulging

themselves in the most abominable vices. It is a most singular circumstance, that a people in a remote, obscure corner of the world, very inferior to several heathen nations in learning, in philosophy, in genius, in science, and all the polite arts, should yet be so infinitely their superiors in their idea of the Supreme Being, and in every thing relating to morality and religion. This can no otherwise be accounted for, than on the supposition of their having been instructed in these things by God himself, or by persons commissioned and inspired by him! that is, of their having been really favoured with those divine revelations, which are recorded in the books of the Old Testament.

With respect to the prophecies which they contain, the truth of a great part of these has been infallibly proved by the exact fulfilment of them in subsequent ages, such as those relating to our Saviour (which will be hereafter specified) to Babylon, to Egypt, to Edom, to Tyre and Sidon. But those which refer more particularly to the dispersion of the Jews are so very numerous and clear, and the accomplishment of them, in the present state of the Jews, is a fact which obtrudes itself, at this moment, so irresistibly upon our senses, that I cannot forbear presenting to the reader some of the most remarkable of those predictions, as they are drawn together by a most able writer.

It was foretold by Moses, that when the Jews forsook the true God, "they should be removed into all the kingdoms of the earth, should be

scattered among the heathen, among all people, from the one end of the earth even unto the other; shall become an astonishment, a proverb, and a bye-word among all nations; and that among those nations they should find no ease, neither should the sole of their foot have rest; but the Lord should give them a trembling heart, and fading of eyes, and sorrow of mind, and send a faintness into their heart in the land of their enemies; so that the sound of a shaken leaf should chase them."*

The same things are continually predicted through all the following prophets: "That God would disperse them through the countries of the heathen; that he would sift them among all nations, like as corn is sifted in a sieve; that in all the kingdoms of the earth, whither they should be driven, they should be a reproach and a proverb, a taunt and a curse, and an astonishment and a hissing; and that they should abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.†

Had any thing like this, in the time of Moses or of the prophets, ever happened to any nation in the world? Or was there in nature any probability that any such thing should ever happen to any people? That when they were conquered

* Deut. xxviii. 25; Lev. xxvi. 33; Deut. iv. 27; xxviii. 64; xxviii. 37; xxviii. 65; Lev. xxvi. 36.

† Ezek. xx. 13; xi. 15; Amos ix. 9; Jer. xxiv. 9; xxix. 18; Hosea iii. 4.

by their enemies and led into captivity, they should neither continue in the place of their captivity, nor be swallowed up and lost among their conquerors, but be scattered among all the nations of the world, and hated and persecuted by all nations for many ages, and yet continue a distinct people? Or could any description of the Jews, written at this day, be a more exact and lively picture of the state they have now been in for many ages, than these prophetic descriptions, especially that of Moses, given more than three thousand years ago?

PROP. V. The character of Christ as represented in the gospel, affords very strong grounds for believing that he was a divine person.

WHOEVER considers with attention the character of our blessed Lord, as it may be collected from the various incidents and actions of his life, (for there are no laboured descriptions of it, no encomiums upon it, by his own disciples,) will soon discover that it was, in every respect, the most perfect that ever was made known to mankind. If we only say of him what even Pilate said of him, and what his bitterest enemies cannot and do not deny, *that we can find no fault in him*, and that the whole tenor of his life was entirely blameless throughout, this is more than can be said of any other person that ever came into the world. But this is going a very little way indeed in the excellence of his character. He was not only free from every failing, but possessed

and practised every imaginable virtue. Towards his heavenly Father he expressed the most ardent love, the most fervent yet rational devotion, and displayed in his whole conduct the most absolute resignation to his will, and obedience to his commands. His manners were gentle, mild, condescending, and gracious; his heart overflowed with kindness, compassion, and tenderness to the whole human race. The great employment of his life was to do good to the bodies and souls of men. In this all his thoughts and all his time were constantly and almost incessantly occupied. He went about dispensing his blessings to all around him, in a thousand different ways; healing diseases, relieving infirmities, correcting errors, removing prejudices, promoting piety, justice, charity, peace, harmony among men, and crowding into the narrow compass of his ministry, more acts of mercy and compassion than the longest life of the most benevolent man upon earth ever yet produced. Over his own passions he had obtained the most complete command; and though his patience was continually put to the severest trials, yet he was never once overcome, never once betrayed into any intemperance or excess, in word or deed, "never once spake unadvisedly with his lips." He endured the cruellest insults from his enemies with the utmost composure, meekness, patience, and resignation; displayed the most astonishing fortitude under a most painful and ignominious death, and, to crown all, in the very midst of his torments on the cross, implored forgiveness for his murderers in that di-

vinely charitable prayer, "Father, forgive them, for they know not what they do."

Nor was his wisdom inferior to his virtues. The doctrines he taught were the most sublime and the most important that were ever before delivered to mankind, and every way worthy of that God, from whom he professed to derive them, and whose Son he declared himself to be.

His precepts inculcated the purest and most perfect morality; his discourses were full of dignity and wisdom, yet intelligible and clear; his parables conveyed instruction in the most pleasing, familiar, and impressive manner; and his answers to the many insidious questions that were put to him, shewed uncommon quickness of conception, soundness of judgment, and presence of mind, completely baffled all the artifices and malice of his enemies, and enabled him to elude all the snares that were laid for him. It appears then, even from this short and imperfect sketch of our Saviour's character, that he was, even beyond comparison, the wisest and most virtuous person that ever appeared; and even his bitterest enemies allow that he was so. If, then, he was confessedly so great and so good a man, it unavoidably follows that he must be, what he pretended to be, a divine person, and of course his religion also must be divine: for he certainly laid claim to a divine original. He asserted that he was the Son of God; and that he and his religion came from heaven; and that he had the power of working miracles. If this was not the case, he must, in a matter of infinite importance, have

asserted what had no foundation in truth. But is such a supposition as this in the smallest degree credible? Is it probable, is it conceivable, is it consistent with the general conduct of man, is it reconcileable with the acknowledged character of our Lord, to suppose, that any thing *but* truth could proceed from him whom his very enemies allow to have been in *every* respect (and of course in point of veracity) the best and most virtuous of men? Was it ever known, is there a single instance to be produced in the history of mankind, of any one so unblemished in morals as Christ confessedly was, persisting for so great a length of time as he did in assertions, which, if untrue, would be repugnant to the clearest principles of of morality, and most fatal in their consequences to those he loved best, his followers and his friends? Is it possible, that the pure, the upright, the pious, the devout, the meek, the gentle, the humane, the merciful Jesus, could engage multitudes of innocent and virtuous people in the belief and support of a religion which he knew must draw on them persecution, misery, and death, unless he had been authorized by God himself to establish that religion; and unless he was conscious that he possessed the power of amply recompensing those who preferred his religion to every other consideration? The common sense and common feelings of mankind must revolt at such a preposterous idea.

It follows, then, that Christ was, in truth, a divine teacher, and his religion the gift of God.

PROP. VI. The sublimity of our Lord's doctrines, and the purity of his moral precepts, confirm the belief of his divine mission.

THERE is no where to be found such important information, and such just and noble sentiments, concerning God and religion, as in the Scriptures of the New Testament.

They teach us, in the first place, that there is one Almighty Being, who created all things, of infinite power, wisdom, justice, mercy, goodness; that he is the governor and preserver of this world, which he has made; that his providential care is over all his works; and that he more particularly regards the affairs and conduct of men. They teach us, that we are to worship this great being in spirit and in truth; and that the love of him is the first and great commandment, the source and spring of all virtue. They teach us more particularly how to pray to him, and for that purpose supply us with a form of prayer, called the Lord's prayer, which is a model of calm and rational devotion, and which, for its conciseness, its clearness, its suitableness, to every condition, and for the weight, solemnity, and real importance of its petitions, is without an equal or a rival. They teach us moreover, what we all feel to be true, that the human heart is weak and corrupt; that man is fallen from his original innocence; that he is restored, however, to the favour of God, and the capacity of happiness, by the death and mediation and atonement of Christ, who is the way, the truth, and the life; and that he will be

assisted in his sincere, though imperfect, endeavours after holiness, by the influence of God's holy Spirit.

They assure us, in fine, that the soul does not perish with the body, but shall pass, after death, into another world: that all mankind shall arise from the grave, and stand before the judgment seat of Christ, who shall reward the virtuous, and punish the wicked, in a future and eternal state of existence, according to their deserts.

These are great, and interesting, and momentous truths, either wholly unknown, or but very imperfectly known to the world before; and they render the meanest peasant in this country better acquainted with the nature of the Supreme Being, and the relation in which we stand to him, than were any of the greatest sages of ancient times.

Equally excellent, and superior to all other rules of life, are the moral precepts of the gospel.

Our divine Master, in the first place, laid down two great leading principles for our conduct, love to God, and love to mankind; and thence deducted (as occasions offered, and incidents occurred, which gave peculiar force and energy to his instructions) all the principal duties towards God, our neighbour, and ourselves.

With respect to God, we are commanded to love, fear, worship, and obey him; to set him always before us; to do all things to his glory; to seek first his kingdom and his righteousness; to resign ourselves wholly to his pleasure, and submit, with pleasure, cheerfulness, and resignation, to every thing he sees fit to bring upon us.

With regard to our neighbour, we are to exercise towards him the duties of charity, justice, equity, and truth; we are to love him as ourselves, and to do unto all men as we would they should do unto us; a most admirable rule, which comprehends the sum and substance of all social virtue, and which no man can mistake.

As to those duties which concern ourselves, we are commanded to keep ourselves unspotted from the world, to be temperate in all things, to keep under our body, and bring it into subjection, to preserve an absolute command over all our passions, and to live soberly, righteously, and godly in this present world.

These are the general directions given for our conduct in the various situations and relations of life. More particular injunctions are given in various parts of Scripture, especially in our Saviour's admirable sermon from the mount, where we find a multitude of most excellent rules of life, short, sententious, solemn, and important, full of wisdom and dignity, yet intelligible and clear. But the principal excellence of the gospel morality, and that which gives it an infinite superiority over all other moral instructions, is this; that it prefers a meek, yielding, complying, forgiving temper, to that violent, overbearing, inflexible, imperious disposition, which prevails so much in the world; that it regulates not merely our actions, but our affections and our inclinations; and places the check to licentiousness exactly where it ought to be, that is, on the heart; that it forbids us to covet the praise of men as

our devotions, our alms, and all our other virtues; that it gives leading rules and principles for all the relative duties of life; of husbands and wives, of parents and children, of masters and servants, of Christian teachers and their disciples; of governors and subjects; that it commands us to be, as it were, lights in the world, and examples of good to all; to injure no man, but to bear injuries patiently; never to seek revenge, but return good for evil; to love our very enemies, and to forgive others as we hope to be forgiven; to raise our thoughts and views above the present life, and to fix our affections principally on that which is to come.

But besides all this, the *manner* in which our Lord delivered all his doctrines and all his precepts; the concise, sententious, solemn, weighty maxims into which he generally compressed them; the easy, familiar, natural, pathetic parables in which he sometimes clothed them; that divine authority, and those awful sanctions with which he enforced them; these circumstances give a weight, and dignity, and importance to the precepts of holy writ, which no other moral rules can boast.

If now we ask, as it is very natural to ask, who that extraordinary person could be, that was the author of such uncommonly excellent morality as this? the answer is, that he was, to all outward appearances, the reputed son of a carpenter, living with his father and mother in a remote and obscure corner of the world, until the time that he assumed his public cha-

racter. "Whence then, had this man these things, and what wisdom is this that was given unto him?" He had evidently none of the usual means or opportunities of cultivating his understanding or improving his mind. He was born in a low and indigent condition, without education, without learning, without any ancient stores from whence to draw his wisdom and his morality, that were at all likely to fall into his hands. You may, perhaps, in some of the Greek or Roman writers, pick out a few of his precepts, or something like them. But what does this avail? Those writers he had never read. He had never studied at Athens or at Rome; he had no knowledge of orators or philosophers. He understood, probably, no language but his own, and had nothing to give him juster notions of virtue and religion, than the rest of his countrymen and persons in his humble rank of life usually had. His fellow labourers in this undertaking, the persons who assisted him during his life, and into whose hands his religion came after his death, were a few fishermen on the Lake of Tiberias, as unlearned and uneducated, and, for the purpose of framing rules of morality, as unpromising as himself. Is it possible, then, that such men as these, could, without any assistance whatever, produce such perfect and incomparable rules of life as those of the gospel; so greatly superior in purity, solidity, perspicuity, and universal usefulness, to all the moral lessons of all the philosophers upon earth put together? Every man of common sense must see that this

is absolutely impossible; and that there is no other conceivable way of accounting for this, than by admitting what these persons constantly affirmed, that their doctrines and their precepts came from the fountain of all perfection; that is from God himself.

Prop. VII. The rapid and successful propagation of the gospel by the first teachers of it through a large part of the world, is a proof that they were favoured with divine assistance and support.

We find in the Acts of the Apostles, and in their epistles, that the number of converts to the Christian religion began to increase considerably, almost immediately after our Saviour's ascension, and continued increasing to an astonishing degree through every age, until the final establishment of Christianity by Constantine. The first assembly which we meet with of Christ's disciples, and a few days after his removal from the world consisted of 120.* About a week after this, 3000 were added in one day;† and the number of Christians publicly baptized, and publicly associating together, were very soon increased to 5000.‡ In a few years after this, the converts were described as increasing in great numbers, in great multitudes, and even in myriads, tens of thousands:‖ and multitudes both of men and women continued to be added daily; so that within about thirty years after our Lord's death, the gospel was spread, not only through-

* Acts i. 15, † Acts ii. 41.
‡ Acts iv. 4. ‖ Acts xxi. 20.

out almost all parts of the Roman empire, but even to Parthia and India. It appears from the epistles written to several churches by the apostles, that there were large congregations of Christians, both at Rome and in all the principal cities of Greece and Asia. This account is confirmed by contemporary Roman historians; and Pliny, about eighty years after the ascension, complains that this *superstition*,* as he calls it, had seized not cities only, but the lesser towns also, and the open country; that the pagan temples were almost deserted, the sacred solemnities suspended, and scarce any purchasers to be found for the victims. About twenty years after this, Justin Martyr, a Christian writer, declares, that there was no nation of men, whether Greeks or barbarians, not excepting even those savages that wandered in clans from one region to another, and had no fixed habitation, who had not learned to offer prayers and thanksgivings to the Father and Maker of all, in the name of Jesus who was crucified. And thus the church of Christ went on increasing more and more, till under Constantine the empire became Christian; at which time there is every reason to believe that the Christians were more numerous and more powerful than the pagans.

In what manner, now, can we account for this wonderful and unexampled progress of the Christian religion?

If this religion had set out with flattering the

* The very name by which *modern* pagans, as well as their predecessors, the ancient heathens, describe the Christian revelation.

corrupt passions of mankind, and held up to them the prospect of power, wealth, rank, or pleasure, as the reward of their conversion; if it had soothed their vices, humoured their prejudices, and encouraged their ancient superstitions; if the persons who taught it had been men of brilliant talents, or commanding eloquence; if they had first proposed it in times of darkness and ignorance, and among savage and barbarous nations; if they had been seconded by all the influence and authority of the great potentates of the earth, or propagated their doctrines at the head of a victorious army, one might have seen some reason for their extraordinary success.

But it is well known that the very reverse of all this was the real truth of the case. It is well known, that the first preachers of the gospel declared open war against all the follies, the vices, the interests, the inveterate prejudices, and favourite superstitions of the world; that they were (with few exceptions) men of no abilities, no learning, no artificial rhetoric or powers of persuasion; that their doctrines were promulgated in an enlightened age, and to the most polished nations, and had all the wit and learning, and eloquence, and philosophy of the world to contend with; and that instead of being aided by the authority and influence of the civil powers, they were opposed, and harassed, and persecuted by them even to death, with the most unrelenting cruelty; and all those who embraced their doctrines were exposed to the same hardships and sufferings.

Is it now credible, that under these circum-

stances, twelve poor illiterate fishermen of Galilee should be able, merely by their own natural powers, to spread their new religion in so short a space over so large a part of the then known world, without any assistance or co-operation from any quarter whatever? Did any thing of the kind ever happen in the world, before or since; It is plainly unprecedented and impossible. As, therefore, all *human* means of success were against them, what else, but *supernatural* means were left for them? It is clear almost to demonstration, that they must have been endowed with those miraculous powers, and favoured with that divine assistance, to which they pretended, and which of course proved them to be the messengers of heaven.

PROP. VIII. A comparison between Christ and Mahomet, and their respective religions, lead us to conclude, that as the religion of the latter is confessedly the invention of man, that of the former is derived from God.

THERE is a religion in the world, called the Mahometan, which is professed in one part of Europe, and most parts of Asia and Africa. The founder of this religion, Mahomet, pretended to be a prophet sent from God; but it is universally allowed by all, who are not Mahometans, and who have searched very carefully into the pretensions of this teacher, that he was an enthusiast and impostor, and that his religion was a contrivance of his own. Even those persons who reject Christianity, do not think Mahometanism

to be true; nor do we ever hear of a deist embracing it from conviction.

Here then, we have two religions co-existing together in the world, and both pretending to be revelations from Heaven! One of these we know to be a fraud, the other we affirm and believe to be true. If this be so, upon comparing them and their authors together, we may expect to find a most marked and essential difference between them, such a difference as may naturally be supposed to exist between an impostor and a divine teacher, between truth and falsehood. And this, I apprehend, will appear to be actually the case with respect to Christ and Mahomet, and their respective religions.

Mahomet was a man of considerable rank in his own country; he was the grandson of a man of the most powerful and honourable family in Mecca, and, though not born to a great fortune he soon acquired one by marriage. These circumstances would of themselves, without any supernatural assistance, greatly contribute to the success of his religion. A person considerable by his wealth, of high descent, and nearly allied to the chiefs of his country, taking upon himself the character of a religious teacher, in an age of ignorance and barbarism, could not fail of attracting attention and followers.

Christ did not possess the advantages of rank and wealth, and powerful connections. He was born of parents in a very mean condition of life. His relations and friends were all in the same humble situation; he was bred up in poverty,

and continued in it all his life, having frequently no place where he could lay his head. A man so circumstanced was not likely, by his own personal influence, to force a new religion, much less a false one, upon the world.

Mahomet indulged himself in the grossest pleasures. He perpetually transgressed even those licentious rules which he had prescribed to himself. He made use of the power he had acquired, to gratify his passions without control, and he laid claim to a special permission from heaven to riot in the most unlimited sensuality.

Jesus, on the contrary, preserved throughout life the most unblemished purity and sanctity of manners. He did no sin, but was perfectly holy and undefiled. Not the least stain was ever thrown on his moral character by his bitterest enemies.

Mahomet was violent, impetuous, and sanguinary.

Christ was meek, gentle, benevolent, and merciful.

Mahomet pretended to have secret communications with God, and with the angel Gabriel, which no other person ever saw or heard.

Jesus was repeatedly declared to be the Son of God by voices from heaven, which were plainly and distinctly heard and recorded by others.

The appearance of Mahomet was not foretold by any ancient prophecies, nor was there at the time any expectation of such a person in that part of the world.

The appearance of Christ upon earth was

clearly and repeatedly predicted by several ancient prophecies, which most evidently applied to him, and to no other; and which were in the keeping of those who were professed enemies to him and his religion. And there was at the time of his birth a general expectation over all the east, that some great and extraordinary personage would then manifest himself to the world.

Mahomet never presumed to fortel any future events, for this plain reason, because he could not forsee them; and had he foretold any thing which did not come to pass, it must have entirely ruined his credit with his followers.

Christ foretold many things which did actually come to pass, particularly his own death and resurrection, and the destruction of Jerusalem.

Mahomet never pretended to work miracles: on the contrary, he expressly disclaimed any such power, and makes several laboured and awkward apologies for not possessing it.

Jesus, we all know, worked a great number of the most astonishing miracles, in the open face of day, and in the sight of great multitudes of people. He made the deaf to hear, the dumb to speak, the lame to walk, the blind to see, and even the dead to rise from the grave.

Mahomet, during the first twelve years of his mission, made use only of argument and persuasion, and in consequence of that, gained very few converts. In three years he made only fourteen proselytes, and in seven only eighty-three men and eighteen women.

In the same space of time, our Saviour and his

apostles converted thousands and tens of thousands, and spread the Christian religion over a great part of Asia

Mahomet told the Jews, the Christians, and the Arabs, that he taught no other religion than that which was originally taught to their forefathers, by Abraham, Ishmael, Moses, and Jesus. This would naturally prejudice them in favour of his religion.

Christ preached a religion which directly opposed the most favourite opinions and prejudices of the Jews, and subverted from the very foundation, the whole system of pagan superstition.

Mahomet paid court to the peculiar weaknesses and propensities of his disciples. In that warm climate, where all the passions are ardent and violent, he allowed them a liberal indulgence in sensual gratifications: no less than four wives to each of his followers, with the liberty of divorcing them thrice.

In the same climate, and among men of the same strong passions, Jesus most peremptorily restrained all his followers from adultery, fornication, and every kind of impurity. He confined them to one wife, and forbade divorce, except for adultery only. But what was still more, he required them to govern their eyes and their thoughts, and to check the very first rising of any criminal desire in the soul. He told them, that whoever looked upon a woman to lust after her, had committed adultery with her already in his heart; and he assured them, that none but the pure in heart should see God. He declared

open war, in short, against all the criminal passions, and evil inclinations of mankind, and expressly required all his followers to renounce those favourite sins that did most easily beset them; nay, even to leave father, mother, brethren, sisters, houses, lands, and every thing that was most dear to them, and take up their cross and follow him.

With the same view above mentioned of bribing men to embrace his religion, Mahomet promised to reward his followers with the delights of a most voluptuous paradise, where the objects of their affection were to be almost innumerable, and all of them gifted with transcendent beauty and eternal youth.

Christ entirely precluded his disciples from all hopes of sensual indulgences hereafter, assuring them that in heaven they should neither marry nor be given in marriage, and promising them nothing but pure, celestial, spiritual joys, such as eye hath not seen, nor ear heard, nor the heart of man conceived.

Besides the powerful attractions of sensual delights, Mahomet had another still more efficacious mode of producing conviction, and gaining proselytes; and that was force, violence, and and arms. He propagated his religion by the sword; and, till he made use of that instrument of conversion, the number of his proselytes was a mere nothing. He was at once a prophet, a warrior, a general, and conqueror. It was at the head of his armies that he preached the Koran. His religion and his conquests went on together;

and the former never advanced one step without the latter. He commanded in person in eight general engagements, and undertook, by himself and his lieutenants, fifty military enterprises. Death or conversion was the only choice offered to idolaters, and tribute or conversion to Jews and Christians.

Jesus employed no other means of converting men to his religion, but persuasion, argument, exhortation, miracles, and prophecies. He made use of no other force but the force of truth; no other sword but the sword of the Spirit, that is, the word of God. He had no arms, no legions to fight his cause. He was the prince of peace and preached peace to all the world. Without power, without support, without any followers but twelve poor humble men, without one circumstance of attraction, influence, or compulsion, he triumphed over the prejudices, the learning, the religion of his country; over the ancient rites, idolatry, and superstition, over the philosophy, wisdom, and authority of the whole Roman empire.

The great object of Mahomet was to make his followers soldiers, and to inspire them with a passion for violence, bloodshed, vengeance, and persecution. He was continually exhorting them to fight for the religion of God; and, to encourage them to do so, he promised them the highest honours, and the richest rewards in paradise. "They who have suffered for my sake, and have been slain in battle, verily, I will expiate their evil deeds from them, and I will surely bring them into a garden watered by rivers, a reward from God,

and with God is most excellent reward." This duty of warring against infidels is frequently inculcated in the Koran, and highly magnified by the Mahometan divines, who call the sword *the key of heaven and hell*, and persuade their people that the least drop of blood spilt in the way of God, as it is called, is most acceptable unto him; and that the defending the territories of the Moslems for one night, is of more avail than a fast of two months. It is easy to see to what a degree of fierceness this must raise all the furious vindictive passions of the soul, and what a horde of savages and barbarians it must let loose upon mankind.

The directions of Christ to his disciples were of a different temper. He positively forbade them the use of any violence whatever. The sword that was drawn by one of them in his defence he ordered to be sheathed: "Put up thy sword within the sheath; they that use the sword shall perish by the sword.*" He would not consent to bring down fire from heaven on the Samaritans, who had refused to receive him: "The Son of man," he told them, "came not to destroy men's lives, but to save them. Peace I leave with you: my peace I give unto you. Do violence to no man; resist not evil. Be ye merciful, even as your Father in heaven is merciful. Blessed are the merciful, for they shall obtain mercy.†"

The consequence was, that the first followers

* Matt. xxvi. 52; John xviii. 11.

† Luke ix. 56; John xiv. 27; Luke iii. 14; Matt. v. 39; Luke vi. 36; Matt. v. 7.

of Mahomet were men of cruelty and violence, living by rapine, murder, and plunder. The first followers of Jesus were men of meek, quiet, inoffensive, peaceable manners, and in their morals irreproachable and exemplary.

If now, after comparing together the authors of the two religions we have been considering, we take a short view of the sacred books of those religions, the Koran and the Gospel, we shall find a difference no less striking between them; no less strongly marking the truth of the one and the falsehood of the other.

The Koran is highly applauded, both by Mahomet himself and his followers, for the exquisite beauty, purity, and elegance, of the language, which they represent as a standing miracle, greater than even that of raising the dead. But admitting its excellence (which yet has been questioned by several learned men) if beauty of style and composition is to be considered as a proof of divine inspiration, the writings of Plato and Xenophon, of Cicero and Cæsar, and a multitude of other inimitable writers in various languages, will have as just a claim to a miraculous origin as the Koran. But in truth, these graces of diction, so far from being a circumstance favourable to the Koran, create a strong suspicion of its being a human fabrication, calculated to charm and captivate men by the arts of rhetoric and the fascination of words, and thus draw off their attention from the futility of its matter, and the weakness of its pretensions. These are the artifices of fraud and falsehood. The

Gospel wants them not. It disdains the aid of human eloquence, and depends solely on the force of truth and the power of God for its success. "I came not," as St. Paul sublimely expresses himself, "with excellency of speech, nor with the enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith might not stand in the wisdom of men, but in the power of God.*"

But, whatever may be the purity of the language, the matter and substance of the Koran cannot bear a moment's comparison with that of the Gospel. The narrative is dull, heavy, monotonous, uninteresting; loaded with endless repetitions, with senseless and preposterous fables, with trivial, disgusting, and even immoral precepts. Add to this, that it has very little novelty or originality to recommend it, the most material parts of it being borrowed from the scriptures of the Old Testament or the New; and even these are so disguised and deformed by passing through the hands of the impostor (who vitiates and debases every thing he touches) that you can hardly know them to be the same incidents or transactions that you read with so much delight in the Bible.

The Gospel, on the contrary, is every where concise, simple, original, animated, interesting, dignified; its precepts important, its morality perfect, its sentiments sublime, its views noble and comprehensive, its sanctions awful!

* 1 Cor. ii. 1, 4, 5.

In the Koran, Mahomet is perpetually boasting of his own merits and achievements, and the supreme excellence of his book. In the Gospel no encomiums are bestowed by the evangelists, either on themselves or their writings. Even the virtues of their divine Master are not distinctly specified, or brought forward into a conspicuous point of view. It is from his actions only, and his discourses, not from the observations of historians, that we can collect the various transcendant excellencies of his character. Here we plainly see the sober modesty of truth opposed to the ostentatious vanity of imposture.

In the description of future rewards and punishments, the Koran is minute, circumstantial, and extravagant, both in painting the horrors of the one and the delights of the other. It describes things which cannot, and ought not to be described, and enters into details too horrible or too licentious to be presented to the human mind.

In the Gospel the pains and the pleasures of a future life are represented concisely, in strong, but general and indefinite terms, sufficient to give them a powerful, but an overwhelming, influence over the mind.

There is still another and a very material mark of discrimination between the Koran and the Gospel. Mahomet shews throughout the utmost anxiety to guard against objections, to account for his working no miracles, and to defend his conduct, in several instances, against the charges which he suspects may be brought against him. This is always the case with imposture. It is

always suspicious, afraid of being detected, alive to every appearance of hostility, solicitous to anticipate, and eager to repel the accusations of enemies.

Truth has no occasion for such precautions, and therefore never uses them. We see nothing of this sort in the Gospel. The sacred historians show not the smallest solicitude, nor take the least pains to obviate cavils or remove difficulties. They relate plainly and simply what they know to be true. They entertain no doubt of it themselves, and seem to have no suspicion that any one else can doubt it; they therefore leave the facts to speak for themselves, and send them unprotected into the world, to make their way (as they have done) by their own native force and incontrovertible truth.

Such are the leading features of Mahomet and his religion on the one hand, and of Christ, and his religion on the other; and never was there a stronger or more striking contrast seen than in this instance. They are, in short, in every essential article the direct opposites of each other. And as it is on all hands acknowledged that Mahomet was an impostor, it is fair to conclude that Christ, who was the very reverse of Mahomet, was the reverse of an impostor, that is, a real messenger from heaven. In Mahomet we see every distinctive mark of fraud; in Jesus, not one of these is to be found; but, on the contrary, every possible indication and character of truth.

PROP. IX. The predictions delivered by the ancient prophets, and fulfilled in our Saviour, show that he was the Messiah expected by the Jews, and that he came into the world by divine appointment, to be the great deliverer and Redeemer of mankind.

THE word Messiah signifies anointed; that is, a person appointed to some high station, dignity, or office; because originally among the eastern nations men so appointed (particularly kings, priests, and prophets) were anointed with oil. Hence the word Messiah means the person pre-ordained and appointed by God to be the great deliverer of the Jewish nation, and the Redeemer of all mankind. The word Christ means the same thing.

Now it was foretold concerning the Messiah that he should come before the sceptre departed from Judah, that is, before the Jewish government was destroyed*; and accordingly Christ appeared a short time before the period when the Jewish government was totally overthrown by the Romans.

It was foretold, that he should come before the destruction of the second temple. "The desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts; the glory of this latter house shall be greater than of the former†." Accordingly Christ appeared some time before the destruction of the city and the temple of Jerusalem by the Romans.

It was foretold by the prophet Daniel, that he should come at the end of 490 years after the

* Gen. xlix. 10. † Haggai ii. 7. 9.

rebuilding of Jerusalem, which had been laid waste during the captivity of the Jews in Babylon, and that he should be cut off; and that afterwards the city and sanctuary of Jerusalem should be destroyed and made desolate*, and accordingly, at what time soever the beginning of the 490 years can, according to any fair interpretation of the words, be fixed, the end of them will fall about the time of Christ's appearing: and it is well known how entirely the city and sanctuary were destroyed by the Romans some years after he was cut off and crucified.

It was foretold that he should perform many great and beneficial miracles; that the eyes of the blind should be opened, and the ears of the deaf unstopped; that the lame man should leap as a hart, and the tongue of the dumb sing†; and this we know was literally fulfilled in the miracles of Christ; the blind received their sight, the lame walked, the deaf heard.

It was foretold, that he should die a violent death; that he should be wounded for our transgressions, and bruised for our iniquities; that the chastisement of our peace should be upon him; and that with his stripes we should be healed; that God would lay on him the iniquity of us all‡. All which was exactly accomplished in the sufferings of Christ, "who died for our sins, the just for the unjust, that he might bring us to God§."

* Dan. ix. 26. † Isaiah xxxv. 5.
‡ Isaiah liii. throughout; and Dan. ix. 26.
§ 1 Pet. iii. 18.

It was foretold that to him should the gathering of the people be; and that God would give him the heathen for his inheritance, and the utmost parts of the earth for his possession*, which was punctually fulfilled by the wonderful success of the gospel, and its universal propagation throughout the world.

Lastly, many minuter circumstances were told of the great deliverer or Redeemer that was to come.

That he should be born of a virgin; that he should be of the tribe of Judah and the seed of David; that he should be born in the town of Bethlehem; that he should ride upon an ass in humble triumph into the city of Jerusalem; that he should be a man of sorrows, and acquainted with grief; that he should be sold for thirty pieces of silver; that he should be scourged, buffeted, and spit upon; that he should be numbered with the transgressors, (that is, should be crucified, as he was, between two thieves;) that he should have gall and vinegar given him to drink; that they who saw him crucified should mock at him, and at his trusting to God to deliver him; that the soldiers should cast lots for his garments; that he should make his grave with the rich; and that he should rise again without seeing corruption†. All these circumstances, it is well known, were foretold, and to the

* Psalm. ii. 8.

† Isaiah vii. 14; Mich. v. 2; Zech. ix. 9; Isaiah liii. 8; Zech. xi. 12; Isaiah l. 6; Isaiah liii. 12; Psalm lxix. 21; Psalm xxii. 7. 18; Isaiah liii. 9; Psalm xvi. 10.

greatest possible exactness fulfilled in the person of Christ.

What now shall we say to these things? Here are upwards of twenty different particulars, many of them of a very extraordinary nature, which it was foretold, 700 years before our Saviour was born, would all meet in him, and which did all actually meet in his person. Is not this a most extraordinary consideration? There are but three possible suppositions that can be made concerning it: either that this was a mere fortuitous coincidence, arising entirely from chance and accident, or that these prophecies were written after the events had taken place; or lastly, that they were real predictions, delivered many years before these events came to pass, and all fulfilled in Christ. That any one should by chance hit upon so many things, which should all prove true, and prove true concerning one and the same person; though several of them were of such a nature as were unlikely to happen *singly*, and by far the greatest part of which had never before happened *singly to any persons whatever*; this, I say, exceeds all bounds of credibility, and all power of conjecture or calculation.

That these prophecies were not written or delivered after the things predicted had happened, is most certain; because they are found in books which existed long before those events came to pass, that is, in the books of the Old Testament; and the Jews themselves, the mortal enemies of Christ and his religion, acknowledge that these prophecies were in those books, exactly as we

now see them, many hundred years before Christ came into the world.

The books themselves were in their own keeping, in the keeping of our adversaries, who would undoubtedly take effectual care that nothing favourable to Christ should be fraudulently inserted into them. The Jews were our librarians. The prophecies were in their custody, and are read in all their copies of the Old Testament as well as in ours. They have made many attempts to *explain* them away, but none to question their authenticity.

It remains then that these are all real predictions, all centering in our Saviour, and in him only, and delivered many centuries before he was born. As no one but God has the fore-knowledge of events, it is from him these prophecies must have proceeded; and they shew, of course, that Christ was the person whom he had for a great length of time predetermined to send into the world to be the great deliverer, Redeemer, and Saviour of mankind.

PROP. X. The prophecies delivered by our Saviour himself, prove that he was endued with the fore-knowledge of future events; which belongs only to God, and to those inspired by him.

HE did very particularly, and at several different times foretel his own death, and the circumstances of it; that the chief priests and scribes should condemn him to death, and deliver him to the Gentiles, that is, to Pilate and the Roman soldiers, to mock, and scourge, and crucify him; that he should be betrayed into their

hands; that Judas Iscariot was the person who should betray him; that all his disciples would forsake him, and flee; and that Peter would particularly thrice deny him in one night. He foretold, further, that he would rise again the third day; that, after his ascension, he would send down the Holy Ghost on his apostles, which would enable them to work many miracles. He foretold, likewise, many particulars concerning the future success of the gospel, and what should happen to several of his disciples; he foretold what opposition and persecution they should meet with in their preaching; he foretold what particular kind of death Peter should die, and intimated that St. John should live (as he did) till after the destruction of Jerusalem; he foretold, that notwithstanding all opposition and persecution, the gospel should yet have such success as to spread itself over the world; and lastly, he foretold the destruction of Jerusalem, with such very particular and minute circumstances, in the 24th chapter of St. Matthew, the 13th of St. Mark, and the 21st of St. Luke, that no one who reads the description of that event in the historians of those times, can have the smallest doubt of our Saviour's divine fore-knowledge. We have a most authentic, exact, and circumstantial account of the siege and destruction of that city by the Romans, written by Josephus, a Jewish and contemporary historian; and the description he has given of this terrible calamity so perfectly corresponds with our Saviour's prophecy, that *one* would have thought, had we not known the

contrary, that it had been written by a Christian, on purpose to illustrate that prediction.

This power of foretelling future events is a plain proof that Christ came from God, and was endued with this power from above.

PROP. XI. The miracles performed by our Lord demonstrate him to have possessed divine power.

ALTHOUGH the preceding propositions contain very convincing proofs of the divine mission of Christ, and the divine authority of his religion, yet undoubtedly, the strongest evidence of this arises from the wonderful and well-attested miracles which he wrought from the beginning to the end of his ministry. He cured the most inveterate diseases; he made the lame to walk; he opened the eyes of the blind and the ears of the deaf; he cast out devils; he walked upon the sea; he fed five thousand persons with a few small loaves and fishes, and even raised the dead to life again. These miracles were all wrought in open day, in the sight of multitudes of witnesses, who could not be imposed upon in things which they saw plainly with their own eyes, who had an opportunity of scrutinizing them as much as they pleased, and who did actually scrutinize them with a most critical exactness, as appears from the very remarkable instance of the blind man restored to sight by our Lord, in the ninth chapter of St. John, a transaction which I recommend very earnestly to the attention of my readers.

It is true that miracles being very unusual and

extraordinary facts, they require very strong evidence to support them; much stronger, it must be owned, than common events, that are recorded in history: and accordingly the miracles of Christ *have* this very strong and extraordinary evidence to support them; evidence such as is not to be equalled in any other instance, and such as is fully competent to prove the reality of the greatest miracle that ever was performed.

Besides a multitude of other persons, who were eye-witnesses to these miracles, and who were actually convinced and converted by them, there were twelve persons, called apostles; plain, honest, unprejudiced men; whom our Saviour chose to be his constant companions and friends, who were almost always about his person, accompanied him in his travels, heard all his discourses, saw all his miracles, and attended him through all the different scenes of his life, death, and resurrection, till the time of his ascension into Heaven. These persons were perfectly capable of judging whether the works which they saw Jesus perform were real miracles or not; they could tell whether a person whom they had known to be blind all his life was suddenly restored to sight by our Saviour's only speaking a word or touching his eyes; they could tell whether he did actually, in open day-light, walk upon the sea without sinking, and without any visible support; whether a person called Lazarus, whom they were well acquainted with, and whom they knew to have been four days dead and buried, was raised to life again merely by Christ saying, *Lazarus arise.*

In these, and other facts of this sort, they could not possibly be deceived. Now these, and many other miracles, equally astonishing, they affirm that they themselves actually saw performed by our Saviour. In consequence of this, from being Jews, and of course strongly prejudiced against Christ and his outward appearance, which was the very reverse of every thing they expected in their Messiah, they became his disciples; and on account of their conversion, and more particularly on account of their asserting the truth of his miracles and his resurrection, they endured for a long course of years, the severest labours, hardships, sufferings, and persecution, that human nature could be exposed to, and at last submitted to the most cruel and excruciating deaths; all which they might easily have avoided, if they would only have said that Christ was *not* the Son of God, that he never worked miracles, and never rose from the dead. Yet this they refused to say, and were content to die rather than say it.

Is not this giving the strongest proof of their sincerity, and of the reality of Christ's miracles, that human nature and human testimony are capable of giving? The concurrent and uncontradicted testimony of twelve such witnesses is, according to all the rules of evidence, sufficient to establish the truth of any one fact in the world, however extraordinary, however miraculous.

If there had been any powerful temptation thrown in the way of these men; if they had been bribed like the followers of Mahomet, with sensual indulgences; or, like Judas Iscariot, with a sum

of money, one should not have been much surprised at their persisting, for a time at least, in a premeditated falsehood. But when we know that instead of any of these allurements being held out to them, their Master always foretold to them, and they themselves soon found by experience, that they could gain nothing, and must lose every thing in this world, by embracing Christianity; it is utterly impossible to account for their embracing it on any other ground than their conviction of its truth from the miracles which they saw. In fact, must they not have been absolutely mad to have incurred voluntarily so much misery, and such certain destruction, for affirming things to be true which they knew to be false; more especially as their own religion taught them, that they would be punished most severely in another world, as well as in this, for so wicked a fraud? Is it usual for men thus to sport with their own happiness, and their very lives, and to bring upon themselves, with their eyes open, such dreadful evils, without any reason in the world, and without the least possible benefit, advantage, credit, or pleasure resulting from it? Where have you ever heard of any instance of this sort? Would any twelve men you ever knew, especially men of credit and character, take it into their heads to assert that a certain person in the neighbourhood raised a dead man to life, when they knew that no such thing had ever happened; and that they would all, with one consent, suffer themselves to be put to death rather than confess that they had told a lie? Such

a thing never happened since the world began. It is contrary to all *experience* and all credibility, and would be, in itself, a greater miracle than any of those that are recorded in the Gospel.

It is certain then (as certain as any thing can be that depends on human testimony) that real miracles were wrought by Christ; and as no miracles can be wrought but by the power of God, it is equally certain that Christ and his religion drew their origin from God.

PROP. XII. The resurrection of our Lord from the dead, is a fact fully proved by the clearest evidence, and is the seal and confirmation of his divinity, and of the truth of his religion.

THE resurrection of Christ being one of those miracles which are recorded in the Gospel, the truth of it is, in fact, already proved by what has been advanced respecting those miracles in the preceding article. But it is an event so singular in its nature, and so infinitely important in its consequences, that it well deserves to be made the subject of a distinct proposition.

After our Saviour's crucifixion, Joseph of Arimathea, we are told, laid the body in his own new tomb, hewn out of a rock, and rolled a great stone to the door of the sepulchre. In order to secure themselves against any fraud, the Jews desired the Roman governor, Pilate, to grant them a band of soldiers to guard the sepulchre, lest, as they said, the disciples should come by night and steal the corpse away. Pilate's answer was in these words: "Ye have a watch, go your

way, make it as sure as you can: so they went and made the sepulchre sure, sealing the stone, and setting a watch."* The Evangelist then proceeds to relate the great event of the resurrection with that ingenuous and natural simplicity which characterizes the sacred historians, and which carries upon the face of it every mark of sincerity and truth.

"In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre. And behold there was a great earthquake; for the angel of the Lord descended from heaven, and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel of the Lord answered, and said unto the women, fear not ye: for I know that ye seek Jesus that was crucified. He is not here, for he is risen from the dead; and, behold, he goeth before you into Galilee, there ye shall see him: lo! I have told you. And as they went to tell his disciples, behold Jesus met them, saying, All hail! and they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me. Now, when they were going, behold some of the watch came into the city, and shewed unto the chief priests all that was done. And when

* Matt. xxvii. 65, 66.

they were assembled with the elders, and had taken council, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept; and if this come to the governor's ears, we will persuade him and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews unto this day."*

Such is the relation of this wonderful fact given by St. Matthew, which comprehends not only his own account of it, but that also which was circulated in opposition to it by the chief priests and rulers of the Jews. Here then we have fairly before us the two different representations of this event by the friends and by the enemies of Christ; of which the former asserts that it was a real resurrection, the other that it was a fraud; and between these two we must form our opinions; for no third story has been set up, that we know of, by any one.

One thing is agreed on by both sides, viz. that the body was not to be found in the sepulchre. It was gone; and the question is, by what means? The soldiers gave out that the disciples "came by night, while they slept, and stole it away." But it is not very easy to be understood how the soldiers could depose to any thing that had passed while they were fast asleep; they could not possibly tell in what manner the body was stolen away, or by whom. Nor, considering

* Matt. xxviii. 1—16.

the extreme severity of the Roman military discipline, is it credible, that if they had been asleep they would have confessed it; for it was certain death to a Roman soldier to be found sleeping upon guard. Nothing could have prevailed upon them to make such a declaration as that, but a previous promise of impunity and reward from the Jewish rulers: a plain proof that they had been tampered with, and that it was a concerted story.

In the next place, supposing the story true, of what use could the dead body be to the disciples? It could not prove to them, or to others, that their Master was risen from the dead; on the contrary, it must have been a standing and visible proof of the contrary. It must convince them that he, instead of being the deliverer they expected, was an impostor, and they most cruelly deceived. And why they should choose to keep in their possession, and to have continually before their eyes a lifeless corpse, which completely blasted all their hopes, and continually reminded them of their bitter disappointment, is somewhat difficult to be imagined.

The tale then, told by the soldiers, is, upon the very face of it, a gross and clumsy forgery The consequence is, that the account given by St. Matthew is the true one. For if the body was actually gone, (an acknowledged point on all sides,) and if it was not, as we have proved, stolen away by the disciples, there are but two possible suppositions remaining; either that it was taken away by the Jews and Romans, or that it was

raised to life again by the power of God. If the former had been the case, it could only have been for the purpose of confronting and convicting the disciples of falsehood and fraud by the production of the dead body. But the dead body was not produced. It was therefore, as the Gospel affirms, raised from the grave, and restored to life. There is no other conceivable alternative left.

And that this actually was the case, is proved by our Lord's appearing, after his resurrection, not only to the two women, who came first to the sepulchre, but to the two disciples going to Emmaus, and to the disciples assembled together at two different times, and to all the apostles, and to above 500 brethren at once. And he not only appeared to them silently, but he talked and ate with them; he showed them his hands and his feet; he made them handle him; he held several long conversations with them; and at last, ascended up into heaven in their sight.

These were things of which the plainest and most ignorant men could judge. It was impossible for them to be deceived in an object with which they were well acquainted, and which presented itself to all their senses.

But there is another most decisive proof, arising from their own conduct, that they were perfectly convinced of the reality of our Lord's resurrection.

It appears that the apostles were far from being men of natural courage and firmness of

mind. When our Lord was apprehended, all his disciples, we are told, forsook him, and fled. Peter followed him afar off, and went into a hall in the palace of the high priest, where the servants warmed themselves, and being there charged with being a disciple of Jesus, he peremptorily denied it three times with vehemence and with oaths. It does not appear that any of his disciples attended in the judgment hall to assist or to support him; and when he was crucified, the only persons that ventured to stand near his cross were his mother, and two or three other women, and St. John. They all, in short, appeared dismayed and terrified with the fate of their master, afraid to acknowledge the slightest connection with him, and utterly unable to face the dangers that seemed to menace them. But immediately after the resurrection of their Lord, a most astonishing change took place in their conduct. From being the most timid of men, they suddenly became courageous, undaunted, and intrepid, they boldly preached that very Jesus whom but a short time before they had deserted in his greatest distress; and although his crucifixion was fresh before their eyes, and they had reason to expect the same or a similar fate, yet they persisted in avowing themselves his disciples, and told the Jews publicly, "that God hath made that same Jesus whom they had crucified both Lord and Christ*:" and when they were brought before the rulers and elders to be

* Acts ii. 36.

examined respecting the lame man whom they had cured at the gate of the temple, "Be it known unto you all," said they, "and to all the people of Israel, that by the name of Jesus Christ of Nazareth whom ye crucified, and whom God raised from the dead, even by him does this man stand before you all. This is the stone that was set at nought of your builders, which is become the head stone of the corner; neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."*

And when a second time they were brought before the council, and forbidden to teach in the name of Jesus, their answer was, "We ought to obey God rather than men." And when they were again reprimanded and threatened, and beaten, yet they ceased not in the temple, and in every house, to teach, and to preach Jesus Christ; "and with great power gave the apostles witness of the resurrection of the Lord Jesus."†

In what manner now shall we account for the sudden and most singular change in the disposition, and as it were, in the very constitution of the apostles? If Christ had not risen from the grave, and his dead body was in the possession, of his disciples was this calculated to inspire them with affection for their leader, and with courage to preach a doctrine which they knew to be false? Would it not on the con-

* Acts iv. 10, 11, 12.
† Ibid. v. 29. 40; iv. 38

trary, have increased their *natural timidity*, depressed their spirits, extinguished all their zeal, and filled them with indignation and horror against a man who had so grossly deceived them, and robbed them, under false pretences, of every thing that was dear and valuable to them in the world? Most unquestionably it would. Nor is it possible to account, in any rational way, for the strange revolution which took place in their minds, so soon after their Master's death, but by admitting that they were fully persuaded and satisfied that he rose alive from the grave.

It may be said, perhaps, that this persuasion was the effect, not of irresistible evidence, but of enthusiasm, which made them fancy that some visionary phantom, created solely by their own heated imagination, was the real body of their Lord restored to life. But nothing could be more distant from enthusiasm than the character and conduct of these men, and the courage they manifested, which was perfectly calm, sober, collected, and cool. But what completely repels this suspicion is, that their bitterest adversaries never once accused them of enthusiasm, but charged them with a crime which was utterly inconsistent with it, fraud and theft; with stealing away the body from the grave. And if they did this, if that dead body was actually before their eyes, how was it possible for any degree of enthusiasm short of madness (which was never alleged against them) to mistake a dead body for a living man, whom they saw, and touched, and conversed

with? No such instance of enthusiasm ever occurred in the world.

The resurrection of our Lord being thus established on the firmest grounds, it affords an unanswerable proof of the truth of our Saviour's pretensions, and, consequently, of the truth of his religion: for had he not been what he assumed to be, the Son of God, it is impossible that God should have raised him from the dead, and thereby given his sanction to an imposture. But as he did actually restore him to life, he thereby set his seal to the divinity which he claimed, and acknowledged him, in the most public and authoritative manner, to be "his beloved Son, in whom he was well pleased."*

And this evidence of our Lord's divine mission is of the more importance, because our Saviour himself appealed to it as the grand proof of his being sent from heaven to instruct and to redeem mankind. For when he cast the buyers and sellers out of the temple, and the Jews required of him a sign, that is, a miraculous proof, that he had the authority of God for doing those things, his answer was, "Destroy this temple (meaning his body,) and in three days I will raise it up. When therefore he was risen from the dead, his disciples remembered that he had said unto them: and they believed the Scripture, and the word which which Jesus had said;"† and they themselves constantly referred to the resurrection more than

* Matt. iii. 27. † John ii. 19, 22.

to any other evidence, as the great foundation on which their faith was built.

The reason for this, perhaps, was, that this great event contained in itself, at once, the evidence both of miracle and of prophecy. It was certainly one of the most stupendous manifestations of divine power that could be presented to the observation of mankind; and it was, at the same time, the completion of two most remarkable prophecies; that of our Saviour's above mentioned, and that well known one of King David's, which St. Peter expressly applies to the resurrection of Christ: "thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption?'

CONCLUSION.

These are the principal proofs of the truth of the Christian religion. Many others of a very satisfactory nature might be added; but the question may be safely rested on those that have here been stated.

And when we collect them all together into one point of view; when we consider the deplorable ignorance and inconceivable depravity of the heathen world before the birth of Christ, which rendered a divine interposition essentially necessary, and therefore highly probable; the appearance of Christ upon earth, at the very time when his presence was most wanted, and when there was a general expectation throughout the east, that some great and extraordinary personage

was soon to come into our world; the transcendent excellence of our Lord's character, so infinitely beyond that of every other moral teacher; the calmness, the composure, the dignity, the integrity, the spotless sanctity of his manners, so utterly inconsistent with every idea of enthusiasm or imposture; the sublimity and importance of his doctrines; the consummate wisdom and perfect purity of his moral precepts, far exceeding the natural powers of a man born in the humblest situation, and in a remote and obscure corner of the world, without learning, education, languages, or books; the rapid and astonishing propagation of his religion, in a very short space of time, through almost every region of the east, by the sole efforts of himself and a few illiterate fishermen, in direct opposition to all the power, the authority, the learning, the philosophy, the reigning vices, prejudices, and superstitions of the world; the complete and marked opposition, in every essential point, between the character and religion of Christ, and the character and religion of Mahomet, exactly such as might be expected between truth and falsehood; the minute description of all the most material circumstances of his birth, life, sufferings, death, and resurrection, given by the ancient prophets many hundred years before he was born, and exactly fulfilled in him, and him only, pointing him out as the Messiah of the Jews and the redeemer of mankind; the various prophecies delivered by Christ himself, which were all punctually accomplished, more especially the destruction of Jeru-

salem by the Romans; the many astonishing miracles wrought by Jesus, in the open face of day, before thousands of spectators, the reality of which is proved by multitudes of the most unexceptionable witnessess, who sealed their testimony with their blood, and was even acknowledged by the earliest and most inveterate enemies of the gospel; and, lastly, that most astonishing and well-authenticated miracle of our Lord's resurrection, which was the seal and confirmation of his own divine origin, and that of his religion; when all these various evidences are brought together, and impartially weighed, it seems hardly within the power of a fair and ingenuous mind to resist the impression of their united force. If such a combination of evidence as this, is not sufficient to satisfy an honest inquirer into truth, it is utterly impossible that any event, which passed in former times, and which we did not see with our own eyes, can ever be proved to have happened, by any degree of testimony whatever. It may safely be affirmed, that no instance can be produced of any one fact or event, said to have taken place in past ages, and established by such evidence as that on which the Christian revelation rests, that afterwards turned out to be false. We challenge the enemies of our faith to bring forward, if they can, any such instance. If they cannot, (and we know it to be impossible,) we have a right to say, that a religion, supported by such an extraordinary ac-

ılation of evidence, must be true; and that
en, who pretend to be guided by argument
›y proof, are bound by the most sacred ob›
ons, to receive the religion of Christ as
:evelation from God.

THE END.

ARTICLES

OF THE

CHURCH OF ENGLAND,

Agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London in the Year 1562, *for the avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion. Reprinted by His Majesty's Commandment, with his Royal Declaration prefixed thereunto.*

We learn from the New Testament, that those who first embraced the Gospel declared their faith in Jesus, as the promised Messiah, in simple and general terms; Acts viii. 37; and there is no ground for supposing that the Apostles required this declaration to be made in any one particular form of words. No such formulary is transmitted to us; and, had any ever existed, it would probably have been cited or alluded to in the New Testament, or in the early apologies for Chris-

Edward the Sixth, and has pointed out in w
spects they differ from the thirty-nine Article
are now in force.

These thirty-nine Articles are arranged wit
judgment and perspicuity, and may be con
under four general divisions: The first five
the Christian doctrines concerning the Father, t
and the Holy Ghost; in the sixth, seventh, and
the rule of faith is established; the ten next r
Christians, as individuals; and the remaining
one relate to them, as they are members of a r
society. But, as all confessions of faith hav
reference to existing heresies, we shall here f
only the positive doctrines of the Gospel assert
also the principal errors and corruptions of the
of Rome, and most of the extravagances int
certain Protestant sects fell at the time of the R
tion, rejected and condemned.

The following are the authorities consulted:—
Burnet, Tomline, Mant, and Archdeacon
man.

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THE CHURCHES OF

ROME AND ENGLAND CONTRASTED.

The Church of Rome.

THE sacred œcumenical and general Synod of Trent, lawfully assembled in the Holy Ghost, and presided over by the same three Legates of the Apostolic See, having it constantly in view, that, by the removal of errors, the Gospel, which, promised aforetime in the Holy Scriptures by the Prophets, Christ himself first published with his own mouth, and then commanded his Apostles to preach to every creature, as the source of all saving truth and instruction of manners, should be preserved pure in the Church; and clearly perceiving that this truth and this instruction are contained in written books, and unwritten traditions, which traditions have been received by the Apostles from the mouth of Christ himself, or dictated by the Holy Spirit, and by the Apostles handed down even to us, receives and reverences conformably to the ex-

The Church of England.

HOLY Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the names and number of the Canonical Books.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
The 1st Book of Samuel.

The Church of Rome.

ample of the orthodox Fathers, *with the same pious regard and veneration,* all the Books as well of the Old, as of the New Testament, (both having God for their Author,) and the Traditions relating both to faith and practice, inasmuch as these Traditions were either delivered by word of mouth from Christ, or dictated by the Holy Ghost, and preserved by uninterrupted succession in the Catholic Church. The Books received by this Council are: of the Old Testament, the five Books of Moses, viz. Genesis, &c. Joshua, Judges, Ruth, four of Kings, two of Chronicles, first of Esdras, second of Esdras, called Nehemias, *Tobias, Judith,* Esther, Job, Psalms of David, consisting of 150, Proverbs, Ecclesiastes, Cantica, Wisdom, Ecclesiasticus, Isaiah, Jeremiah, with Baruch, Ezekiel, Daniel, Twelve minor Prophets, viz. Hosea, &c., the first and second of Maccabees, Of the New Testament, the four Gospels, &c. &c.

Whosoever shall not receive these Books, entire with all their parts, as they are used to be read in the Catholic Church, and are contained in the ancient vulgate Latin edition, for sacred and canonical, and shall knowingly and wilfully contemn the aforesaid Traditions, let him be accursed.

The Church of England.

The 2nd Book of Samuel.
The 1st Book of Kings.
The 2nd Book of Kings.
The 1st Book of Chronicles.
The 2nd Book of Chronicles
The 1st Book of Esdras.
The 2nd Book of Esdras.
The Book of Esther.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes, or Preacher.
Cantica, or Songs of Solomon.
Four Prophets, the greater.
Twelve Prophets, the less.

And the other Books (as Hie rome saith) the Church doth read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine; such are these following:

The 3rd Book of Esdras.
The 4th Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Esther.
The Book of Wisdom.
Jesus the Son of Sirach.
Baruch the Prophet.
The Song of the three Children.
The Story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The 1st Book of Maccabees
The 2nd Book of Maccabees

The Church of Rome.

Moreover, in order to repress the arrogant and self-sufficient, the Council decrees, that no one relying on his own wisdom, shall presume to pervert and interpret Holy Scripture to his own sense, in matters of faith and manners pertaining to the edification of Christian doctrine, contrary to the sense which hath been and is maintained by the Holy Mother Church, to whom it belongs to judge of the true meaning and interpretation of the Holy Scriptures; or contrary to the unanimous consent of the Fathers: even if such interpretations should never be made public.

Whosoever shall say, that the Sacraments of the New Law were not all instituted by Jesus Christ our Lord, or that they are more or less in number than Seven; that is to say, Baptism, Confirmation, the Lord's Supper, Penance, Extreme Unction, Orders, and Matrimony, or that any one of those Seven is not truly and properly a Sacrament, let him be accursed.

Whosoever shall say, that by the Sacraments of the New Law,

The Church of England.

All the Books of the New Testament, as they are commonly received, we do receive and account them canonical.—Article VI.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord. Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.—Art. XXV.

The Sacraments were not ordained of Christ to be gazed

The Church of Rome.	*The Church of England.*
Grace is not conferred from *the mere performance of the act*, but that faith alone in the divine promise is sufficient to obtain grace, let him be accursed.	upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.—Art. XXV.
Whosoever shall say, that it is not requisite that the ministers when celebrating the Sacraments, should have, at least, the intention of doing that which the Church doeth, let him be accursed.	Neither is the effect of Christ's ordinance taken away, by their (ministers) wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them: which be effectual because of Christ's institution and promise, although they be ministered by evil men.—Art. XXVI.
Whosoever shall say, that the Free-Will of man, after the sin of Adam, was lost and extinguished, let him be accursed.	The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith and calling upon God: Wherefore, we have no power to do good works pleasant and acceptable to God, without the grace of God, by Christ preventing us, that we may have a good will, and working with us, when we have that good will.—Article X.
The formal cause of Justification is the righteousness of God; not that whereby he is himself righteous; but that whereby he maketh us righteous; that with which we, being by him endowed, are renewed in the spirit	We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: Wherefore, that we are justified by faith only, is a most whole-

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of our mind, and are not only *accounted*, but are truly called and *are* righteous, each of us receiving into himself righteousness according to the measure whereby the Spirit divideth to every man severally as he will, and according to every man's disposition and co-operation.	some doctrine, and very full of comfort.—Art. XI.
Whosoever shall say, that the ungodly is justified by faith alone, so as to understand that nothing else is required to co-operate in obtaining the grace of Justification; and that it is by no means necessary that he should be prepared and disposed by the motion of his own will, let him be accursed.	
Whosoever shall say, that in the Mass there is not a true and proper sacrifice offered up to God, and that the offering up is no more than the giving us Christ to eat, let him be accursed.	The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore, the sacrifice of Masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead to have remission of pain or guilt, are blasphemous fables and dangerous deceits.—Art. XXXI.
Whosoever shall say, that by these words, "This do in remembrance of me," Christ did not ordain the Apostles, Priests: or that he did not appoint that they, and other Priests, should offer up his body and blood: let him be accursed.	
Whosoever shall say, that the sacrifice of the Mass is one only of praise and thanksgiving; or a bare commemoration of the sacrifice made on the Cross, but not a propitiatory sacrifice; or that it is profitable only to	

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the partaker; and that it ought not to be offered up for the quick and the dead, for sins, pains, satisfactions, and other necessities; let him be accursed.

Whosoever shall deny that in the most holy Sacrament of the Eucharist, the body and blood, together with the soul and divinity of our Lord Jesus Christ, and consequently the whole of Christ, are truly, really, and substantially contained, but shall say, that they are there, only symbolically, figuratively, or virtually, let him be accursed.

Whosoever shall say, that in the holy Sacrament of the Eucharist, the substance of bread and wine remains together with the substance of the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular change of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, the species of bread and wine still remaining, which change the Catholic Church very fitly calleth *Transubstantiation*, let him be accursed.

Whosoever shall say, that Christ exhibited in the Eucharist, is only spiritually eaten; and not also sacramentally and really, let him be accursed.

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Transubstantiation, or change of the substan bread and wine in the S of the Lord, cannot be p by Holy Writ, but is r nant to the plain words of t ture, overthroweth the nat a Sacrament, and hath occasion to many superst

The body of Christ is g taken, and eaten in the Su only after a heavenly an ritual manner. And the whereby the body of Ch received and eaten in the per is faith.

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Whosoever shall say, that in the most holy Sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored with the worship called Latria, even outwardly; nor honoured by a peculiar festival, nor solemnly carried about in processions, according to the praiseworthy and universal rite and usage of the Holy Church, or exposed publicly to the people to be worshipped, and that its worshippers are idolaters, let him be accursed.	The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up or worshipped.—Art. XXVIII.
Whosoever shall say, that the Holy Eucharist ought not to be reserved in a sacred place, but is immediately after consecration necessarily to be distributed to those present; or that it ought not to be carried in a respectful manner to the sick, let him be accursed.	
Whosoever shall say, that it is the commandment of God, or necessary to salvation, that all and every faithful Christian should receive the most holy Sacrament of the Eucharist under both kinds, let him be accursed.	The Cup of the Lord is not to be denied to the lay people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.—Art. XXX.
Whosoever shall say, that the Holy Catholic Church hath not been moved by just cause and reason to administer the bread only to the Laity, and even to the Clergy, not officiating: or that it is in error in so doing, let him be accursed.	
Whosoever shall deny, that	

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the whole of Christ, the source and author of all grace, is received in the bread alone, because, as some falsely affirm, according to Christ's own institution, he is not received under one and each kind, let him be accursed.	
Whosoever shall say, that the Mass ought to be performed only in the vulgar tongue, let him be accursed.	It is a thing plainly repugnant to the Word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the Sacraments in a tongue not understanded of the People.—Art. XXIV.
The Catholic Church, instructed by the Holy Ghost, and in conformity to the Holy Scriptures, and the ancient Tradition of the Fathers, hath taught in its sacred Councils, and lastly in this Œcumenical Synod, That there is a Purgatory, and that the souls detained therein are assisted by the prayers of the Faithful, and more especially by the acceptable sacrifice of the altar.	The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded on no warranty of Scripture, but rather repugnant to the Word of God.—Art. XXII.
Whosoever shall say, that after receiving the grace of justification, any penitent Sinner hath his offence so remitted, and his obnoxiousness to eternal punishment so blotted out, as to render him no longer obnoxious to temporal punishment to be undergone either in this world, or in the future in Purgatory, before an entrance can be opened to the Kingdom	

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of Heaven, let him be accursed.

This Holy Synod enjoins all Bishops and others who undertake the office of Teaching, to instruct the Faithful, That the Saints who reign together with Christ offer up their prayers to God for men, that it is good and profitable to invoke them in a supplicating manner, and that in order to procure benefits from God through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour, we should have recourse to their prayers, help, and assistance; and that those persons hold impious opinions who deny that the saints enjoying eternal happiness in heaven are to be invoked; or who affirm, that they (the saints) do not pray for men, or that the invoking them that they may pray ever for every one of us in particular is idolatry, or is repugnant to the word of God, and contrary to the honour of the one Mediator between God and Men, Jesus Christ, or that it is foolish to supplicate orally or mentally those who reign in Heaven.

Also the bodies of the Holy Martyrs, and others living with Christ, having been lively Members of Christ and temples of the Holy Ghost, and to be raised again by him to eternal life and glory, are to be reverenced by the faithful: as by them many

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benefits are bestowed by God on men: so that they who affirm that reverence and honour are not due to the reliques of Saints, or that it is useless for the Faithful to honour them or other sacred monuments, and a vain thing to celebrate the memory of the Saints for the purpose of obtaining their assistance, are wholly to be condemned, as the Church hath before condemned, and now condemns them. The Images of Christ, and of the Virgin Mother of God, and of the other Saints, are to be set up and retained especially in Churches, and due honour and reverence to be paid to them.

Since the power of granting Indulgences hath been bestowed by Christ upon the Church, and such power thus divinely imparted hath been exercised by her even in the earliest times; This Holy Synod teaches and enjoins, that the use of Indulgences, as very salutary to Christian people, and approved of by the Sacred Councils, be retained in the Church, and pronounces an Anathema on such as shall affirm them to be useless, or deny the power of granting them to be in the Church.

The Holy Synod exhorts and adjures all Pastors, by the coming of our Lord and Saviour, that as good Soldiers

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The Church of Rome hat[h] red, not only in their living manner of Ceremonies, bu[t] in matters of Faith.—Art.

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they enjoin the faithful to observe all things, which the Holy Roman Church, the Mother and Mistress of all Churches, hath enacted, as well as such things as have been enacted by this and other Œcumenical Councils.

The chief Pontiffs, by virtue of the supreme authority given them in the universal Church, have justly assumed the power of reserving some graver criminal causes to their own peculiar judgment.

The more weighty criminal charges against Bishops which deserve deposition and deprivation, may be judged and determined only by the Supreme Roman Pontiff.

This holy Synod enjoins all Patriarchs, Primates, Archbishops, Bishops and all others, who by right or custom ought to assist at a provincial Council, that in the first provincial Synod that may be holden after the conclusion of the present Council, they do openly receive all and each of the things which have been defined and enacted by this Holy Synod; also that they do promise and profess true obedience to the Supreme Roman Pontiff, and at the same time publicly detest and anathematize all here-

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General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.—Art. XXI.

Every particular and national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying. —Art. XXXIV.

The King's Majesty hath the chief power in this Realm of England, and other his dominions, unto whom the chief government of all estates of this realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

The Bishop of Rome hath no jurisdiction in this Realm of England.—Art. XXXVII.

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sies condemned by the Sacred Canons, the general Councils, and especially by this present Synod.	
Whosoever shall say, that the Clergy in Holy Orders, or Regulars having made a solemn profession of chastity, may contract marriage, and a marriage so contracted is valid, notwithstanding the Ecclesiastical Law or Vow, and that to maintain the contrary is nothing else than to condemn matrimony, and that all may contract marriage who do not feel themselves to have the gift of continence, even though they should have made a vow of it, let him be accursed: since God denies it not to such as rightly ask it, nor will he suffer us to be tempted above that we are able.	Bishops, Priests, and Deacons, are not commanded by God's law, either to vow the estate of single life, or to abstain from marriage, therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness. — Article XXXII.
Whosoever shall say, that the state of matrimony is to be preferred to the state of virginity or single life, and that it is not better, or more blessed, to continue in virginity or single life, let him be accursed.	

VINCENT, PRINTER, OXFORD.

ARTICLES

OF THE

CHURCH OF ENGLAND.

ARTICLE I.

Of Faith in the Holy Trinity.[a]

THERE is[b] but one[c] living and true God,[d] everlast-

[a] This article is directed against the Arians and Socinians, who style themselves Unitarians and Anti-Trinitarians. It asserts the being and attributes of God, which are the foundation of all religion.

[b] The being of a God is manifest. 1. From the order of causes, which leads us back to one which is the original cause of all, which exists necessarily and of itself. 2. From the idea or notion of a God, which implies something that necessarily exists, or must be of itself. 3. From the consent of all civilized nations, some idea of a Superior Being, and some species of divine worship having always prevailed. 4. From the creation of the world, and the order and usefulness of its several parts. 5. From the force of conscience, which reproves us when we do ill, and commends us when we do well. 6. From prophecies, and miracles, which could not have been, if there had not been a God. But a more direct proof of the being of a God may be derived from the universe itself; we are not only conscious of our own existence, but we also know that there exists a great variety of other things, both material and spiritual. It is equally inconceivable that these things should have fallen into this state by chance; and, consequently, as there was a time when they did not exist, and as it was impossible for them to produce themselves, it follows, that there was some

ing[e] without body, parts, or passions,[f] of infinite

exterior agent or Creator to whom the world owed its beginning and form; that agent or Creator we call God.

UNITY OF THE GODHEAD.

[c] That there is but one God, appears from the very nature of God, which is incompatible with a plurality of gods, inasmuch as he is the first cause and the ultimate end of all things, and is also a Being infinitely perfect; whereas if there were more Gods, then one of them might be produced by another, and they might even clash one with another; and further, as one God is sufficient, so, if there were more, neither this nor that would be necessary. But God is a necessary Being. Exodus iii. 14. "God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Mark xii. 32. "There is one God, and there is none other but he." 1 Cor. viii. 4. "There is none other God but one." Ephesians iv. 5, 6. "One Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all." Isaiah xliv. 6. "Thus saith the Lord the king of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God." Deut. vi. 4. "Hear, O Israel, The Lord our God is one Lord." Psalm lxxxi. 10. "Thou art God alone." Exodus xx. 3. "Thou shalt have no other God before me." John xvii. 3. "This is life eternal, that they might know thee, the only true God."

[d] 1 Thess. i. 9. "Ye turned to God from idols, to serve the living and true God." Jeremiah x. 10. "But the Lord is the true God, he is the living God, and an everlasting King." Matt. iv. 10. "Thou shalt worship the Lord thy God, and him only shalt thou serve."

[e] The Supreme Creator of all things must necessarily have existed from all eternity, since he could not have caused his own existence; and he must continue to exist to all eternity, since a being cannot cease to be, when there is no superior by whom this annihilation, or any alteration in him, can be produced, and when there is nothing in his own essence which

power,[g] wisdom,[h] and goodness,[i] the Maker[k] and

is subject to change or decay. We may rely upon the truth and certainty of these conclusions; but, at the same time, we must acknowledge that our capacities can by no means comprehend how a being exists necessarily, independently, and eternally.

Rev. i. 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Psalm xc. 2. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." 1 Tim. i. 17. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.

[f] To suppose that God is circumscribed by body, consists of material parts, or is liable to passions, would be so utterly inconsistent with our ideas of infinite perfection, with our notion of a Being who is equally present every where, and who is free from every possible defect, that we must, without hesitation, pronounce that God is without body, parts, or passions. John iv. 24. "God is a Spirit," and Luke xxiv. 39. "a spirit hath not flesh or bones." When, therefore, the scriptures speak of the face, eyes, ears, and hands of God, or of his grief, jealousy, anger, and other mental emotions, we are to consider that such language is only accommodated to the understandings of men; and those properties and qualities do, in fact, by no means belong to the Supreme Being.

[g] God having created all things out of nothing, and given to them their various and respective powers, and being able to change, annihilate, and dispose of every thing in the universe, in any manner which he pleases; and no substance, either animate or inanimate, material or immaterial, being capable of resisting or impeding his will—it follows that the power of God is infinite. Luke i. 37. "For with God nothing shall be impossible." Matt. xix. 26. "With God all things are possible."

[h] God's infinite wisdom appears from the admirable order

Preserver[l] of all things both visible and invisible;

and usefulness of things, and from the various effects of divine Providence. Psalm cxlvii. 5. "Great is our Lord and of great power; his understanding is infinite." Psalm civ. 24. "O Lord, how manifold are thy works! in wisdom hast thou made them all." Rom. xi. 33. "O the depth of the riches both of the wisdom and knowledge of God!"

[l] God's infinite goodness appears from the creation and preservation of all things; but especially, from the redemption of mankind by Christ. Luke xviii. 19. "None is good save one, that is God." Psalm lii. 1. "The goodness of God endureth continually." Exodus xxxiv. 6. "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." Psalm cxlv. 9. "The Lord is good to all, and his tender mercies are over all his works." Psalm cxxxvii. 1. "O give thanks unto the Lord for he is good, for his mercy endureth for ever."

[k] That God is the maker of all things, visible and invisible, is asserted, Col. i. 16. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Gen. i. 1. "In the beginning God created the heaven and the earth." Exodus xx. 11. "In six days the Lord made heaven and earth, the sea, and all that in them is." Acts xiv. 15. "That ye should turn unto the living God,..... which made heaven and earth, and the sea, and all things that are therein."

[l] That God is also the preserver of all things, is asserted, Col. i. 17. "And he is before all things, and by him all things consist." Besides, inasmuch as nothing exists necessarily and of itself, except God, it follows that all things must and do depend on him. Neh. ix. 6. "Thou, even thou, art Lord alone thou hast made heaven, the heaven of heavens with all their hosts, the earth and all things that are therein, the seas and a that is therein, and thou preservest them all: and the host heaven worshippeth thee." Psalm xxxvi. 6. "O Lord, th preservest man and beast."

and in unity of this Godhead there be three Persons,[m] of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

THE TRINITY.

[m] Since it is most certain that there is but one God, and yet that those attributes and divine honours are in Scripture ascribed to the Father, the Son, and the Holy Ghost, which belong to no other being but God; it is very justly said, that there is one God, but three Persons.

Matt. xxviii. 16. "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Isaiah vi. 8. "I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, Here am I; send me." Genesis i. 26. "God said, let us make man in our image, after our likeness." John xv. 26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Ephes. ii. 18. "For through him we both have access by one Spirit unto the Father."

Although there are many intimations of a plurality of persons in the Godhead made to us in the Old Testament, yet the doctrine of a Trinity in Unity was not fully revealed till the Christian religion was given. The proofs therefore are derived partly from the Old Testament, fully from the New, and from a comparison of the one with the other.

The doctrine of the Trinity is established generally by the following texts, Matt. xxviii. 19; 2 Cor. xiii. 14; and Rev. i. 4—6; in which the three persons are mentioned each time in a different order, and which affords a strong argument in favour of their equality.

ARTICLE II.

Of the Word or Son of God, which was made very Man.[a]

THE Son, which is the Word of the Father,[b] begotten

[a] This article was directed against the Socinians, who consider Christ as a mere man, and deny the doctrine of the atonement. It consists of two parts: 1st, That which declares the union of the divine and human nature in the person of Christ. 2nd, That which declares the doctrine of the atonement.

The second Person in the holy Trinity is distinguished by the name of the Son, that is, "the Son of God." It is sometimes said that the phrase "Son of God" admits of various significations, and is used metaphorically in Scripture; but this observation cannot affect the argument which may be derived from it concerning our Saviour, as it cannot be denied that the Jews, in his time, affixed to this expression a determinate and particular meaning applicable only to the divine nature; and in this sense we shall find it was claimed by Christ, and understood to be so both by his disciples and by his enemies.

CHRIST AS THE SON OF GOD, AND REVEALER OF HIS WILL, OR THE WORD.

[b] The second Person in the Trinity is that Word, which was declared by St. John, chap. i. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Heb. i. 1, 2. "God, who at sundry times and in divers manners spake in time past unto the fathers by the

from everlasting of the Father,[c] the very and eternal God,[d] of one substance with the Father,[e] took man's nature in the womb of the blessed Virgin, of her substance,[f] so that two whole and perfect natures, that is

prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Matt. iii. 17. "And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." 2 Cor. v. 18. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." John viii. 58. Mark ix. 7. John iii. 16.

[c] Begotten indeed, or else he would not be a Son; but from everlasting, or else he would not be God. Heb. i. 5—12. "Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

THE DIVINITY OF CHRIST.

[d] That is, not metaphorically, but properly so called. Rom. ix. 5. "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever."

[e] That is, of one and the same Godhead with the Father. John x. 30. "I and my Father are one."

THE INCARNATION OF CHRIST.

[f] Since God hath promised that the "seed of the woman shall

to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ,[g] very God and very Man, who truly

bruise the serpent's head" (Gen. iii. 15.), it was necessary that he should be born of a virgin, that so he might not be the seed of man as all other men are. Isaiah vii. 14. "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." Matt. i. 23. "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us." Gal. iv. 4. "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law." It was necessary for Christ to be incarnate, or become man, because as God he could not have suffered; "God being a spirit, and therefore without body, parts, or passions." It appears from the history of Christ's life and ministry, contained in the gospels, that, except his miraculous conception and his freedom from sin, he was in all things like unto man; he was born and grew up like other infants; he increased in wisdom as he increased in stature; he was supported by the usual modes of nutrition, so that his enemies observed he came eating and drinking; he slept; he was subject to fatigue, hunger, and thirst; he was in all things tempted like man; he wept; his soul was exceeding sorrowful; he suffered severe agony of mind, and at length expired upon the cross; and even after his resurrection, he convinced his doubting disciples that he had flesh and bones. Heb. ii. 14. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. ii. 17. "In all things it behoved him to be made like unto his brethren."

THE UNION OF THE TWO NATURES.

[g] The two natures, the divine and the human, are indeed joined together in Christ, but not confounded; and from these two natures, each of which still remains entire, is made one person, of which thus united, that is often predicated or spoken, which is only proper to one of the natures. Thus

suffered,[h] was crucified,[i] dead,[k] and buried,[l] to

God is said to have shed his blood, Acts xx. 28, and the man Christ Jesus is proposed to be worshipped by the angels. Heb. i. 6.—Col. ii. 9. "For in him dwelleth all the fulness of the Godhead bodily." 1 Tim. iii. 16. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

THE PASSION OF CHRIST.

[h] That the Messiah was to suffer was foretold in a variety of passages in the Old Testament. The suffering of Christ was also typified in the sacrifice of the law, and particularly in the passover.

[i] The crucifixion of Jesus is related by all the evangelists; and the incredulity of Thomas, recorded by St. John, afforded an opportunity of shewing that the prophecies of Zechariah and David were literally fulfilled. John xx. 27. "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless but believing."

[k] That Jesus really expired upon the cross was evident both to his faithful friends, who out of regard to their Lord and Master were present at his crucifixion, and also to his implacable enemies, who fancied that they thus saw the accomplishment of their wicked purpose. And even the Roman soldiers, who probably felt little either of affection, or of malice, seeing him already dead, forebore to break his legs; but, John xix. 33, 34. "one of these soldiers with a spear pierced his side, and forthwith came thereout blood and water."

[l] The mention of the grave of the Messiah in the following passage of Isaiah, may be considered as a prediction that he was to be buried: Is. liii. 9. "He was cut off out of the land of the living; and he made his grave with the wicked, and with the rich in his death;" and not only the burial of the Messiah, but the time he was to remain interred, was typified in the person of Jonas, Matt. xii. 40. "For as Jonas was three days and three nights in the whale's belly, so shall

reconcile his Father to us,[m] and to be a sacrifice[n]

the Son of Man be three days and three nights in the heart of the earth."

THE ATONEMENT OF CHRIST.

[m] Or, according to the usual manner of speaking in Scripture, "to reconcile us to his Father." Whether this be expressed after the one way or the other, it comes to the same thing: as Bishop Pearson, in his exposition of the Creed has proved against Socinus. This is certain, that Christ by his death has removed all obstacles from the way of our access to God. For he, lest mankind, who upon the account of their sins were obnoxious to the divine justice, should utterly perish, offered himself as an expiatory sacrifice to God; from whence he is said (Mat. xx. 28.) δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, "To give his life a ransom for many;" and 1 Tim. ii. 6. it is said, "that he gave himself a ransom for all," (ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων.) Ephes. ii. 16, 17, 18. "That he might reconcile both (Jews and Gentiles) unto God in one body by the cross, having slain the enmity thereby; he came, and preached peace to them which were afar off, and to them that were nigh. For through him we have access by one Spirit unto the Father." 2 Cor. v. 18. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."

[n] Isaiah liii. 4, 5, 6. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." And 1 John ii. 2. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world; if any man sin we have an advocate with the Father, Jesus Christ the righteous." And 2 Cor. v. 21. "He hath made him to be sin, (or a sin offering) for us, who knew no sin; that we might be made the righteousness of God in him." Ephes. v. 2. "Christ hath given himself for us, an offering and

not only for original guilt,[o] but also for all actual sins of men.

a sacrifice to God for a sweet-smelling savour." From all which it plainly follows, that our blessed Saviour was a sacrifice for all the sins of men, both original and actual.

[o] By original guilt is meant that guilt which was incurred by the disobedience of Adam, and transmitted to all his posterity; and by actual sins of men, are meant those sins which individuals actually commit; for there is no man that sinneth not." 1 Kings viii. 46. Eccles. vii. 20.—(See Article IX.)

A great proof of Christ's divinity is, his allowing himself to be worshipped, as in the case of Thomas, John xx. 28; and when he performed miracles, he did them in his own name and by his own command.

ARTICLE III.

Of the going down of Christ into Hell.[a]

As Christ died for us,[a] and was buried,[b] so

[a] This article is directed against those who asserted that the crucifixion produced only a trance or diliquium, and that Christ did not really suffer death. This article is added because it is also part of the Creed.

CHRIST'S DEATH.

[b] 1 Thess. v. 10. "Who died for us." 1 Cor. xv. 3. "Christ died for our sins according to the Scriptures."

CHRIST'S BURIAL.

[a] 1 Cor. xv. 4. "He was buried."

also it is to be believed that he went down into hell.[d]

CHRIST'S DESCENT INTO HELL.

[d] That Christ descended into hell is not expressly asserted by any of the evangelists; but they all relate that he expired upon the cross, and that after three days he again appeared alive; and therefore it may be inferred, that in the intermediate time his soul went into the common receptacle for departed souls. But a more direct proof of this proposition may be found in St. Peter's sermon, after the effusion of the Holy Ghost on the day of Pentecost, in which he applies to the resurrection of our Saviour the passage in the Psalms: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Christ's soul must have been in hell, since God is here represented as not finally leaving it there, but as reuniting it to the body of Christ, after a certain interval: and therefore as Christ died for us, and was buried; so also is it to be believed that he went down into hell. It is to be observed, that the word rendered "hell," in the above passage, both in the Septuagint translation of the Psalms, and in the Acts, is Ἅδης, *hades*, or the world of separate spirits.

ARTICLE IV.

Of the Resurrection of Christ.[a]

CHRIST did truly rise again from death,[b] and took

[a] This article is the main pillar of the Christian faith, and as such could not be omitted in any formula of Christian doctrine. 1 Cor. xv. 17. "If Christ be not raised, your faith is vain; ye are yet in your sins."

again his body, with flesh, bones, and all things appertaining to the perfection of man's nature,[c] where-

There are four branches in this article: 1. Concerning the truth of Christ's resurrection. 2. The completeness of it. 3. His ascension and continuance in heaven. 4. His returning to judge all men at the last day.

RESURRECTION OF CHRIST.

[b] We have the authority of St. Peter for asserting that the resurrection of Christ was foretold by the Psalmist, and our Saviour himself repeatedly foretold his resurrection, Matt. xvii. 22, 23. And to the Jews he speaks of his resurrection as a clear demonstration of his divine mission. John ii. 19, 21. "Destroy this temple, and in three days I will raise it up:... but he spake of the temple of his body." Matt. xxviii. 6. "He is not here; for he is risen, as he said: Come, see the place where the Lord lay." Acts ii. 32. "This Jesus hath God raised up, whereof we are all witnesses."

COMPLETENESS OF HIS RESURRECTION.

[c] Luke xxiv. 39. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." John xx. 27. "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side." Acts x. 40, 41. "Him God raised up the third day, and shewed him openly: not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead."

ASCENSION OF CHRIST.

[d] As the resurrection of Christ was foretold by David, so also was his ascension, Psal. lxviii. 18. "Thou hast ascended on high, thou hast led captivity captive." Christ himself also predicted his ascension, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father." That Christ really ascended into heaven with the same body with which he lived and died, and rose again, is declared by St.

with he ascended into heaven,[d] and there sitteth,[e] u he return to judge all men at the last day.[f]

Mark, and by St. Luke, both in his Gospel and in the / of the Apostles. Luke xxiv. 50. "And he led them apostles) out as far as Bethany, and he lifted up his ha and blessed them: and it came to pass, while he blessed th he was parted from them, and carried up into heav Mark xvi. 19. "So then, after the Lord had spoken t them, he was received up into heaven, and sat on the ri hand of God."

CHRIST'S CONTINUANCE IN HEAVEN.

[e] The sitting of Christ at the right hand of God is fore in the Old Testament, and asserted in the New: Psalm cx "The Lord said unto my Lord, Sit thou on my right ha until I make thine enemies thy footstool." Christ applied passage to himself, and it is quoted by St. Paul, as descril the superiority of Christ to all created beings: Heb. i. "To which of the angels said he at any time, Sit on my ri hand, till I make thine enemies thy footstool?" Christ him expressly foretold his sitting at the right hand of God. L xxii. 69. "Hereafter shall the Son of Man sit at the right h of the power of God."

CHRIST'S FUTURE JUDGMENT.

[f] A certain number of years, and even of days, is doubt assigned for the duration of this world; though it is unkn to angels, as well as to us. At the end of which, Ch will return from heaven to judge all men, both the quick dead; and then he will render to every one according to works. Acts x. 42. "He commanded us to preach unto people, and to testify that it is he which was ordained of to be the judge of quick and dead." Acts i. 11. "This s Jesus which is taken up from you into heaven, shall so c in like manner as ye have seen him go into heaven." Acts 31. "God hath appointed a day, in the which he will ju the world in righteousness, by that Man whom he hath dained, whereof he hath given assurance unto all men, in t he hath raised him from the dead."

ARTICLE V.

Of the Holy Ghost.[a]

THE Holy Ghost, proceeding from the Father and the Son,[b] is of one substance,[c] majesty, and glory, with the Father and the Son, very and eternal God.[d]

PERSONALITY OF THE HOLY GHOST.

[a] The first part of this article is directed against the Socinians and the Jews, who hold that the Holy Ghost is not a person, but an energy, operation, quality, or power.

[b] In this article there are two propositions: first, that the Holy Ghost proceeds both from the Father and the Son; secondly, that he is of one substance, majesty, and glory, with the Father and the Son, very and eternal God. The first of these is expressly asserted by our Lord, John xv. 26. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me." Elsewhere he is equally called the Spirit of God and the Spirit of Christ. Rom. viii. 9. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

DIVINITY OF THE HOLY GHOST.

[c] The distinct personality of the Holy Spirit appears from the distinct agency and operations ascribed to Him; such as to "make intercession for the saints," (Rom. viii. 27.) "to come, as sent by the Father in the name of Christ," (John xiv. 26.) "to take what is Christ's, and shew it unto others." (John xvi. 14.)

[d] The proper Deity of the Holy Spirit appears from divine honours being ascribed to him; such as to have the bodies of

the faithful for his temples, (1 Cor. iii. 16. and vi. 19.) and even to have the whole Church dedicated by baptism to Him, as well as to "the Father and the Son," (Matt. xxviii. 19.) Divine acts are attributed to Him; such as to know and teach all things, "the Spirit searcheth all things, yea, the deep things of God, that we might know the things which are freely given us of God. Which things also we speak not in the words which man's wisdom teacheth, but in the words which the Holy Ghost teacheth." 1 Cor. ii. 10. 13. "The Holy Ghost shall teach you all things." John xiv. 26. "He shall guide you into all truth." John xvi. 13. Such also as to impart life. "It is the Spirit that quickeneth." John vi. 36. "Except a man be born of the Spirit." John iii. 5.

To blaspheme or sin against the Holy Ghost, is a crime of the first magnitude. Matt, xii. 31, 32. "Peter said to Ananias, Why hath Satan filled thine heart to lie to the *Holy Ghost*? Thou hast not lied unto man, but unto *God*." Acts v. 3, 4. 9. Thus it appears that the Holy Ghost is very and eternal God, equal with the Father and the Son, and together with them to be adored and invoked.

ARTICLE VI.

Of the Sufficiency of the Holy Scriptures for Salvation.[a]

Holy Scripture containeth all things necessary to

[a] This article is levelled against the traditions of the Papists, who allow the inspiration of the Holy Scriptures; but assert, that the books of the New Tettament do not contain the whole of a Christisn's faith.

The five first articles relate to the foundation of all religion, the existence of a God, and to the characteristic doctrines of

salvation :[b] so that whatsoever is not read therein, nor

the Christian religion, concerning the Father, the Son, and the Holy Ghost. The next point to be settled is the rule of our faith and practice; that is a subject upon which there is an essential difference between the Church of Rome and the Church of England; and to that difference this article is directed.

The divine inspiration of the Holy Scriptures, and consequently their truth and obligation, is allowed both by Papists and by the members of our church; but the Papists assert, that the books of the New Testament do not contain the whole rule of a Christian's faith and practice; they believe that the apostles orally delivered many doctrines and precepts of the highest importance to our eternal happiness, which are not contained in the New Testament; and they further believe, that those doctrines and precepts have been faithfully transmitted to the present time; and that there is an infallible authority, vested by Christ in his Church, to judge of their correctness, and to distinguish those which are true from those which are false. On the contrary, we of the Church of England affirm that the Scriptures contain a complete rule of faith and practice, and we reject every doctrine and precept, as essential to salvation, or to be obeyed as divine, which is not supported by their authority.

Oral tradition is, from the very nature of man, incompetent to convey any doctrine to us from the times of the apostles: it is improbable in the highest degree that part of our religion should be delivered in writing, and part by oral tradition; since the New Testament contains not the slighest intimation concerning any rules or precepts to be transmitted to Christians by oral tradition; and the traditions of the Jews were severely condemned by our Saviour himself, (Matt. xv.) and no authentic tradition is referred to, either by him or his apostles. Hence we consider ourselves fully justified in rejecting all oral tradition as destitute of divine authority, and in believing that Holy Scripture containeth all things necessary to salvation.

THE SUFFICIENCY OF THE HOLY SCRIPTURES.

[b] For the Holy Scripture contains all things which relate either to faith or practice, beyond which God requires nothing

may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.[c] In the name of the Holy Scripture, we do understand those canonical books[d] of the Old and

of us. 2 Tim. iii. 15, 16, 17. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

HUMAN DECREES AND TRADITIONS NOT TO BE RECEIVED AS ARTICLES OF FAITH IF CONTRARY TO THE WORD OF GOD.

[c] Since He alone has a right to prescribe the conditions of salvation who has the sole power of conferring it, it does not belong to man to command or teach any other things, as necessary to salvation, than what God himself hath commanded and taught in the Scriptures, and what he hath declared to be sufficient for that end. Matt. xv. 9. "In vain they do worship me, teaching for doctrines the commandments of men." And, Gal. i. 8. "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

[d] By a canonical book of Scripture, is meant a book which, being written by divine inspiration, is to be received by us as part of the (κανὼν) canon or rule of Christian faith and practice.

There is no authority, internal or external, for admitting the books commonly called Apocryphal into the sacred canon; they contain no prophecy, or other authentic mark of inspiration; they were all written subsequent to the cessation of the prophetic spirit, but before the promulgation of the gospel; they were not included in the Jewish canon, and therefore received no sanction from our Saviour; they are not cited or alluded to in any part of the New Testament; nor are they mentioned

New Testament, of whose authority was never any doubt in the Church.[e]

Of the Names and Number of the Canonical Books:

Genesis.	II. Book of Chronicles.
Exodus.	I. Book of Esdras.
Leviticus.	II. Book of Esdras.
Numbers.	Book of Esther.
Deuteronomy.	Book of Job.
Joshua.	Psalms.
Judges.	Proverbs.
Ruth.	Ecclesiastes, or Preacher.
I. Book of Samuel.	Canticles, or Song of Solomon.
II. Book of Samuel.	4 Prophets the greater.
I. Book of Kings.	12 Prophets the less.
II. Book of Kings.	
I. Book of Chronicles.	

as inspired writings by any ecclesiastical writer of the first three centuries; and they are expressly rejected by Athanasius and Jerome in the fourth century. Though these two fathers, and several subsequent authors, speak of these books with respect, yet the same authority was never ascribed to them as to the Old and New Testament, till the council of Trent, at its fourth session, admitted them all, except the prayer of Manasseh, and the third and fourth books of Esdras, into their canon; and this still continues one of the many points of difference between the Church of Rome, and that of England.

[e] Namely, in the catholic or the universal church. For some particular churches did for some time doubt of a few of them, viz. the Epistle to the Hebrews; the Epistles of St. James and St. Jude; the second and third Epistles of St. John; and the Revelation.

And the other books, as Hierome saith, the church doth read, for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine; such are these following.

III. Book of Esdras.	Baruch the Prophet.
IV. Book of Esdras.	Song of the Three Children.
Book of Tobias.	
Book of Judith.	Story of Susanna.
Rest of the Book of Esther.	Of Bel and the Dragon.
	Prayer of Manasses.
Book of Wisdom.	I. Book of Maccabees.
Jesus the Son of Sirach.	II. Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive and account them canonical.

ARTICLE VII.

Of the Old Testament.[a]

The Old Testament is not contrary to the New,[b]

[a] This article was directed against the opinion of certain persons, who thought that the Old Testament, after the promulgation of the New, was no longer of any authority; and

for both in the Old and New Testament,[c] everlasting

also against the errors of others, who, mistaking some expressions in the Epistles concerning justification by Christ without the works of the law, maintained that Christians were under no obligation to obey the moral precepts of the Mosaic dispensations.

Authority of the Old Testament.

The authority of the Old Testament is distinctly recognised in the New. Heb. i. 1. "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Acts iii. 25. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindred of the earth be blessed." Luke xxiv. 44. "That all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me."

Conformity of the Old Testament to the New.

[b] So far from the Old and New Testaments being contrary the one to the other, there is not only the most perfect harmony and consistency, but the closest connexion and mutual dependence between them; they are parts of the same system; they explain and confirm each other. The great plan of redemption, announced and typified in the one, is perfected and completed in the other; it was declared to Adam; it was promised to the patriarchs; it was typified by the law; it was predicted by the prophets; it was fulfilled in Christ. Matt. v. 17, 18. "Think not that I am come to destroy the Law, and the Prophets; I am not come to destroy, but to fulfil." Acts xviii. 28. "He (St. Paul) mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ." John v. 39. 46. "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me. . . . .Had ye believed Moses; ye would have believed me; for he wrote of me."

[c] They both aim at the same end, which is, the eternal salva-

life is offered to mankind by Christ, who is the only mediator between God and man,[d] being both God and

tion of mankind by Jesus Christ. The Old Testament gives us the law, and promises salvation to such as obey it; but since such is the infirmity of human nature, that no man can pay an exact obedience to the law, it follows, that by the law no man is saved. And therefore the Old Testament points out to us Christ, as the only author of our salvation, through the shadowing of ceremonies, and types, and prophecies; whereas the New Testament shews him to us clearly and plainly.

Gen. iii. 15. "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." And, Gen. xii. 33. "In thee shall all families of the earth be blessed."

Dan. xii. 2, 3. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

Rom. iii. 21. "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." And, Rom. xvi. 25, 26. "The revelation of the mystery, which was kept secret since the world began, now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations, for the obedience of faith." And, Gal. iii. 24. "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

[d] Namely, with respect to intercession, as well as redemption. 1 John ii. 1. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 Tim. ii. 5. "There is one God, and one mediator between God and men, the man Christ Jesus."

[e] That the patriarchs looked for spiritual and eternal things, appears from Heb. xi. 13, 14, 15, 16. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the Earth. For they

man; wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises.[e] Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof, ought of necessity to be received into any commonwealth;[f] yet, not-

that say such things, declare plainly that they seek a country. And truly if they had been mindful of that country, from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly, wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Ver. 35. "Others were tortured, not accepting deliverance, that they might obtain a better resurrection."

THE CEREMONIAL LAW NOT BINDING ON CHRISTIANS.

That the ceremonies of the Mosaical law were to be abolished, God himself foretels in Jer. xxxi. 31, 32. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt." Gal. iii. 24, 25. "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith, but after that faith is come, we are no longer under a schoolmaster." Gal. v. 1. "Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." Col. ii. 16, 17. "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come: but the body is of Christ." Acts xv. Heb. vii. 12. 28. "The priesthood being changed, there is made of necessity a change also of the law, (the ceremonial law.) The law maketh men high-priests, which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

[f] Rom. xiii. 1. "Let every soul be subject unto the higher

withstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.[s]

powers. For there is no power but of God: the powers that be are ordained of God." 1 Peter ii. 13, 14. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well."

MORAL LAW ESTABLISHED, AND MADE BINDING ON CHRISTIANS.

[s] The precepts of the moral law are so excellently adapted to human nature, that if they should be made void, the condition of mankind would be extremely miserable. And therefore Christ himself hath ratified them anew. Matt. v. 18, 19, 20, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." James ii. 8, 9, 10, 11. "If ye fulfil the royal law, according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Rom. iii 31. "Do we then make void the law through faith? God forbid: yea, we establish the law," (the moral law.) 1 Cor. vii. 19. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."

ARTICLE VIII.

Of the Three Creeds.[a]

The three Creeds, *Nicene* Creed,[b] *Athanasius's* Creed,[c] and that which is commonly called the *Apostles'* Creed,[d] ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy Scripture.

[a] In Latin the Creeds are called symbola, which also signify watch-words, or signals in war. And thus, as by those signals or watch-words the soldiers of one side are distinguished from those of the other; so by these creeds the orthodox or sound Christians of the Catholic or universal church are distinguished from infidels and heretics.

[b] So called, because the greatest part of it was composed by the fathers who were assembled at the council of Nice. The part of it which relates to the divinity of the Holy Ghost, was added by the council of Constantinople, except these words, "and the Son;" which were added by the western church. In the Nicene Creed the equality of the three persons is established against the doctrine of the Arians, who make Christ an inferior God, and thought the Holy Ghost a creature of the Father and the Son.

[c] Not because it was written by Athanasius, but because it is very agreeable to his sentiments, who was the most celebrated champion for the orthodox faith.

[d] It does not appear that it was written by the apostles themselves, but it contains the substance of apostolical doctrine. These creeds being expressly adopted by the church of England, as many as subscribe to this book of articles, and yet do not believe that these creeds are agreeable to the Holy Scriptures, are guilty of abominable dissembling both to God and man. Jude, ver. 3. "Beloved, when I gave all diligence to write to you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered to the saints."

APOSTLES' CREED.	SCRIPTURE PROOFS.	NICENE CREED.
I believe[1] in God the Father Almighty,[4] Maker of heaven and earth:[5]	[1] Heb. xi. 6. [2] Deut. vi. 4. Is. xliv. 6. [3] Matt. xxviii. 19. [4] Rev. xix. 6. Gen. xvii. 2. [5] Gen. i. 1. Acts xiv. 24—27.	I believe[1] in one[2] God the Father[3] Almighty,[4] Maker of heaven and earth,[5] and of all things visible and invisible;*
And in Jesus[1] Christ[2] his only Son[3] our Lord.[4]	[1] Matt. i. 21. [2] John i. 41. [3] John iii. 16. [4] John xx. 28. [5] John x. 39. [6] Col. i. 15—17.	And in one Lord[4] Jesus[1] Christ,[2] the only begotten Son[3] of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father,[5] by whom (i. e. the Son) all things were made.[6]
Who was conceived by the Holy Ghost,[1] born of the Virgin Mary,[2]	[1] Luke i. 35. Matt. i. 20. [2] Luke ii. 4—7.	Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost[1] of the Virgin Mary,[2] and was made man,
Suffered under Pontius Pilate, was crucified, dead, and buried,	Mark xv. 15. and 43—46.	And was crucified also for us under Pontius Pilate. He suffered and was buried,
He descended into hell;[1] the third[3] day he rose again from the dead,[2]	[1] Acts ii. 25.—31. [2] Luke xxiv. 5—7. [3] John ii. 17. [4] Jonas i. 17. Matt. xii. 40.	And the third[3] day he rose again according to the Scriptures,[4]

He ascended into heaven,[1] and sitteth on the right hand of God the Father Almighty ;[2]	[1]Acts i. 9—11. [2]Col. iii. 1.	And ascended into heaven,[1] and sitteth on the right hand of the Father.[2]
From thence he shall come to judge[1] the quick and the dead.[2]	[1] Matt. xxv. 31, 32. [2]Acts x. 42. [3]Luke i. 33.	And he shall come again with glory to judge[1] both the quick and the dead :[2] whose kingdom shall have no end.[3]
I believe in the Holy Ghost ;[1]	[1]2 Cor. xiii. 14. [2]iii. 6. [3]John xv. 26. [4]2 Peter i. 21.	And I believe in the holy Ghost,[1] the Lord and giver of life[2] who proceedeth from the Father and the Son ;[3] who with the Father and the Son together is worshipped and glorified,[1] who spake by the Prophets.[4]
The holy Catholic Church ;[1]	[1] Ephes. v. 25—27. ii. 19, 20.	And I believe one Catholic and Apostolic Church,[1]
The communion of Saints ;[2]	[2] John xiii. 35. xi. 51, 52.	
The forgiveness of sins:[1]	[1] John ii. 1, 2. [2]Ephes. iv. 5. [3] Mark xvi. 16.	I acknowledge one[2] baptism[3] for the remission of sins,[1]
The resurrection of the body,	1 Cor. xv. 21—23. and 35—39.	And I look for the resurrection of the dead,
And the life everlasting.	Matt. xxv. 46.	And the life of the world to come.

* *N. B. The creation of things visible and invisible is predicated of the Son only.*—Col. i. 15—17.

ARTICLE IX.

Of Original or Birth Sin.[a]

ORIGINAL sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil;[b] so that the flesh lusteth

[a] The rule of Christian faith being established in the last three articles, our church has thought it right, in the next place to proceed to those points which relate to Christians as individuals, and begins with "original sin, or birth sin." The denomination of "original sin," to denote the corruption or depravation of human nature, derived from the lapse of our first parents, is not of very early use in the church. St. Austin is esteemed first to have used it. But, however, the doctrine is as early as christianity itself; and the writers of the first centuries express very clearly the thing itself, though under different names. For they call it, "the old guilt," "the ancient wound," "the common curse," "the old sin," and the like. But after the Pelagian controversy, the divines of the church generally used "originale peccatum," to signify the corruption of nature and proneness to sin, which was transmitted down from the first parents to their posterity; following therein St. Austin, who thought this the most significant expression to denote that depravation of nature, which the Pelagians denied.

ORIGINAL SIN NOT THE MERE ACT OF SIN, BUT THE CORRUPTION OF OUR NATURE.

[b] Since infants, as well as adult persons, have need of a mediator, it follows that there is something in them which stands

always contrary to the spirit, and therefore in every person born into this world, it deserveth God's wrath and damnation.[c] And this infection of nature doth

in need of being remitted: and what can that be but sin? And since they are not capable of following or imitating any other person, it is evident that the sin is the fault and corruption of nature. Rom. v. 14. "Death reigned from Adam to Moses; even over them that had not sinned after the similitude of Adam's transgression." Job xxv. 4. "How can he be clean that is born of a woman?" Job xiv. 4. "Who can bring a clean thing out of an unclean? Not one." Psalm li. 5. "Behold I was shapen in iniquity, and in sin did my mother conceive me." Romans v. 12. 15. 17. 19; 1 Cor. xv. 22; John iii. 8. "That which is born of the flesh, is flesh." Rom. vii. 18: "I know that in me, that is, in my flesh, dwelleth no good thing." 1 John i. 10. "If we say that we have not sinned, we make Him a liar, and his word is not in us." Gen. vi. 5. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen viii. 21. "The imagination of man's heart is evil from his youth." Jer. xvii. 9. "The heart is deceitful above all things, and desperately wicked. Who can know it?" Matt. xv. 18, 19. Psalm xiv. 2, 3; Rom. iii. 10; "There is none righteous; no, not one."

[c] Not because God imputes to Adam's posterity the crime of his having eaten the forbidden fruit, for which crime he is supposed to have pardoned Adam upon his repentance; but because by that sin Adam thoroughly corrupted his nature, and because from a corrupt parent, we also are born a corrupt offspring. For the original righteousness being lost, nothing of good remains in us, but we are naturally propense to all evil: and therefore we are, Eph. ii. 3: "by nature the children of wrath." Rom. v. 18. "As by the offence of one, judgment came upon all men to condemnation; so by the righteousness of one, the free gift came upon all men unto justification of life."

By original righteousness, the divines of the Church understand a primitive rectitude of nature which our first parents

remain,[d] yea, in them that are regenerated, whereb
lust of the flesh, called in Greek, *phronema sa*
which some do expound the wisdom, some sensu
some the affection, some the desire of the flesh, i
subject to the law of God.[e] And although the

were formed with, and which, if they had not sinned, v
have been transmitted to all their posterity.

ORIGINAL SIN NOT REMOVED BY BAPTISM.

[d] The members of the Church of Rome maintain, that or
sin is entirely taken away by baptism; but there is n
thority for this opinion in Scripture: on the contrary, it
tates against the assertion of St. Paul to the Galatian con
Gal. v. 17; the admonition of St. Peter to the Chris
1 Peter ii. 11, to whom he writes; and the affirmation
James. James i. 14. These epistles were all written tc
sons who had been baptized; and the apostles evidently
der them, as still liable to the "infection of nature," contr
by the fall of man. "There is no reason," says Bishop Bu
"to think that baptism takes away the branches and effe
original sin; it is enough if we are by it delivered fron
wrath of God, and brought into a state of favour and acc
tion; we are freed from the curse of death by our being entit
a blessed resurrection; and if we are so far freed from th
ruption of our nature, as to have a federal right to suc
sistance as will enable us to resist and redress it, though
not quite extinct in us so long as we live in these frai
mortal bodies, here are very great effects of our admissi
christianity by baptism, though this should not go so far
root all inclinations to evil out of our nature." Rom. vi
22, 23. "For I know that in me, that is, in my flesh, dw
no good thing: for to will is present with me; but how tc
form that which is good, I find not. For I delight in th
of God after the inward man. But I see another law i
members, warring against the law of my mind, and bri
me into captivity to the law of sin which is in my memb

[e] This certainly cannot be doubted of, since it is too pl

condemnation for them that believe and are baptized,[f] yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.[g]

manifested by sad experience. Gal. v. 17. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would." Also, Rom. viii. 18, 24.

Rom. viii. 7. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

[f] Faith in Christ, joined with repentance, and evidenced by a sincere endeavour to obey his commands, will, through the merits of his death, avert the punishment due to our sins, and procure us admission into the kingdom of heaven. Mark xvi. 16. "He that believeth and is baptized shall be saved." Rom. viii. 1. "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

THE DISPOSITION TO SIN IN ITSELF SINFUL, THOUGH THE ACT BE NOT PERPETRATED.

[g] Of a sin of infirmity, at least; for unless it hurry the will along with it, doubtless it is not a voluntary one, nor will it be imputed to the regenerate for their condemnation. Rom. vii. 7. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

ARTICLE X.

Of Free Will.[a]

THE condition of man after the fall of *Adam*[b] is

[a] This article is levelled against the Pelagians, who asserted

such, that he cannot turn and prepare himself, by his

that men were sufficiently enabled by their own natural strength to do good works, and that the grace of God, by which we may the more easily observe his commands, is given us according to our merits.

Every one must be conscious that he possesses free will, and that he is a free agent, that is, that he is capable of considering and reflecting upon the objects which are presented to his mind, and of acting, in such cases as are possible, according to the determination of his will. And indeed, without this free agency, actions cannot be morally good or bad; nor can the agents be responsible for their conduct. But the corruption introduced into our nature by the fall of Adam has so weakened our mental powers, has given such force to our passions, and such perverseness to our wills, that a man cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God. It is however of the utmost importance to distinguish between natural and moral inability.

Man's insufficiency in his natural State.

[b] God created man perfect in his kind, and with a will which was free to choose either good or evil. But he fell from that liberty when he committed sin, he broke that power which he had of election or choice, he ceased to be free with relation to good, and became the servant of sin. From thence proceeds such a blindness of his understanding, such a perverseness of his will, and such an impetuousness of his passions and appetites, that, when left to himself, he is not able either to discern or choose those things which are truly good, but is hurried into the choice of such things as are contrary thereto. Thus our Saviour says, "without me ye can do nothing." John xv. 5; and "no man can come unto me, except the Father which hath sent me draw him," John vi. 44; and the Apostle asserts, that "they that are in the flesh cannot please God." Rom. viii. 8. Hence we have need of the assistance of the Holy Spirit to enable us to choose and perform whatever is good; which, as it is the most excellent gift of God, and as it is freely given, it is by way of of eminence called "grace."

own natural strength and good works, to faith and calling upon God:[c] wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God[d] by Christ preventing us,[e] that we may have a good will, and working with us when we have that good will.[f]

John xv. 4, 5; "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 1 Cor. ii. 14; "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them because they are spiritually discerned." And, 1 Cor. xii. 3. "No man can say that Jesus is the Lord, but by the Holy Ghost." 2 Cor. iii. 5. "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God."

[c] Works done before the grace of Christ may have some specious appearance of good, from whence they are called good, but improperly: for in reality they are not good. (See Article XIII.)

THE NECESSITY OF PREVENTING AND CO-OPERATING GRACE.

[d] For neither can we believe, unless God "open our hearts," (Acts xvi. 14.) neither can we will or do, unless he "of his good pleasure work in us for those ends."

[e] "Preventing us" that is going before us.

[f] All the spiritual benefits which God ever conferred upon men, he conferred by and for the sake of Christ alone. And therefore as many as are under the first covenant pleased God, (and that some of them pleased him appears from Heb. xi.) did it not by the strength of their own free will, but by the assistance of God's grace, which was then also conferred through Christ. For his merits extended to all ages of the world;

and therefore he is called "the Lamb slain from the foundation of the world." Rev. xiii. 8.

The doctrine of this article has been the subject of much dispute among Christians: some sects contend for the irresistible impulses of grace, and others reject the idea of any influence of the divine Spirit upon the human mind. The former opinion seems irreconcileable with the free-agency of man, and the latter contradicts the authority of Scripture. Psalm cx. 3. "Thy people shall be willing in the day of thy power." Ezek. xxxvi. 26, 27. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my commandments and do them."

ARTICLE XI.

Of the Justification of Man.[a]

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by

[a] This article was directed against the popish doctrine of human merit; a doctrine inconsistent with the whole scheme of redemption through Christ.

Justification, in the language of Scripture, signifies the being accounted just or righteous in the sight of God, or the being placed in a state of salvation. When God justifies a man, it is by forgiving him his trespasses, and accepting him as a righteous person, although he is not really and strictly such. To justify, in the common spiritual notion of it, is to acquit or absolve from guilt, to discharge from punishment.

faith, and not for our own works, or deservings.[b] Wherefore that we are justified by faith[c] only[d] is a

MAN JUSTIFIED FOR THE MERIT OF CHRIST THROUGH FAITH, NOT FOR HIS OWN MERIT.

[b] Since the very best works of even the best of men are imperfect, so that if God should "enter into judgment with his servants, no man living would be justified." (Ps. cxliii. 2.) it follows, that as many as are justified, are justified only because of the merits of Christ, by faith, that is, a lively faith, "which worketh by love," Gal. v. 6. Rom. iii. 24, 25, 26. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus." Eph. ii. 8, 9. "By grace ye are saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."

FAITH THE SOLE CONDITION OF OUR JUSTIFICATION.

[c] We are justified *by* faith, not *because of* faith. For there is not more *merit* in our faith than in our works; since faith also is imperfect in us, and in all, how great soever it be, "it is the gift of God." Eph. ii. 8. Faith is not the cause but the instrument of our justification, which is solely to be attributed to the bounty of God, and the merits of Christ.

No sooner is the mind endued with a true faith to lay hold on the salvation presented in the Gospel, than a man is reputed righteous before God. "For with the heart man believeth unto righteousness," Rom. x. 10. But the confession also of the mouth, and all other good works, are required for salvation, when we have the power to perform them. But if this be wanting, faith alone is sufficient. Rom. v. 1, 2. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.[c]

[d] The word "only" is here added for the purpose of again disclaiming the popish doctrine of human merit. Justification by faith cannot but be a most wholesome doctrine and very full of comfort, as it places our hope of justification in this world, and of everlasting happiness in that which is to come, upon the infallible promises of God, and the all-sufficient merits of Christ.

[e] There is no homily with this title. The homily entitled Of the Salvation of all Mankind, is generally supposed to be here meant.

ARTICLE XII.

Of Good Works.[a]

ALBEIT that good works, which are the fruits of

[a] This article was not among those of 1552; it was added in 1562, in opposition to the opinions of certain sects called Antinomians, Solifidians, and Gospellers, who denied the necessity of good works. There might also have been a general wish in the compilers of these articles to obviate any mistake which might arise from the expression in the preceding article, in which it is said, that "we are justified by faith only."

Though good works are not meritorious, yet that they are pleasing to God, and accepted through Christ, appears from hence because God hath "created us in Christ Jesus unto good works," Eph. ii. 10.) and because Christ "gave himself for us that he might purify unto himself a peculiar people zealous

faith,[b] and follow after justification, cannot put away our sins,[c] and endure the severity of God's judgment,[d] yet are they pleasing and acceptable to God in Christ[e] and do spring out necessarily of a true and lively

good works;" [Tit. ii. 14.) "who also will render to every man according to his deeds." Rom. ii. 6. Our works, indeed, are imperfect, so that they cannot endure the severity of God's judgment, much less expiate our sins, since they themselves want to be expiated by the merits of Christ. But for his sake God deals bountifully with us, and does not judge us severely, but has compassion upon our weakness, and ordains infinite rewards for those who do well, though imperfectly; rewards, not of debt, but of grace.

GOOD WORKS—THE FRUITS OF FAITH.

[b] James ii. 17, 18. "Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works." And the apostle proceeds to illustrate this point to the end of the chapter.

[c] 1 John i. 7. "The blood of Jesus Christ his Son cleanseth us from all sin."

GOOD WORKS—NOT MERITORIOUS.

[d] Luke xvii. 10. "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Psalm cxxx. 3. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" And, Psalm cxliii. 2. "Enter not into judgment with thy servant; for in thy sight shall no man living be justified."

GOOD WORKS—ACCEPTABLE.

[e] Heb. xiii. 16. "To do good, and to communicate, forget not: for with such sacrifices God is well pleased."

faith,[f] insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.[g]

GOOD WORKS—THE EVIDENCE OF FAITH.

[f] A true faith has always love joined to it, and consequently is neither inactive nor unfruitful. And further, he who truly believes the Gospel, will be careful to maintain good works; which he who neglects to do has only a dead faith, or even none at all. Gal. v. 6. "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

[g] For if a man sincerely believes the divine authority of Christ's religion, and is firmly convinced that his eternal happiness consists in his conformity to its precepts, such a faith will naturally produce the practice of those virtues which are enjoined by the Gospel; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit. The performance of these good works is, indeed, the test and criterion of genuine faith, just as "every tree is known by its own fruit." James ii. 26. "For as the body without the spirit is dead, so faith without works is dead also." Matt. vii. 17, 20. Gal. v. 22, 23. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Our church considers works as essential to the character of a true Christian, and as the necessary consequences of sincere faith in Christ. The true Scripture doctrine is that good works are *indispensable*, but not *sufficient* for the attainment of eternal life.

ARTICLE XIII.

Of Works before Justification.[a]

WORKS done before the grace of Christ,[b] and the

[a] This article is designed partly against an error of th

inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace,[c] or (as the school-authors say[d]) deserve grace of congruity;*

Pelagians, who contended that the good actions of the heathen were acceptable to God; and partly against the Papists, who in some measure have closed with them in their distinction of good works into merits *ex congruo* and *ex condigno*.

WORKS OF THE UNJUSTIFIED NOT ACCEPTABLE TO GOD.

[b] That works may be perfectly good, they must flow from a good principle, namely, faith; and they must tend to a good end, namely, the glory of God; and they must in no respect be deficient. But what mortal man, either before or after the grace of Christ, hath been thus happy in doing well? And therefore the works of unbelievers, how specious soever, can deserve nothing, by reason of their imperfection; and they are to be looked upon as evil rather than good, upon the account of their defects. Rom. vii. 8. "They that are in the flesh, cannot please God."

WORKS OF THE UNJUSTIFIED NOT DESERVING OF GRACE.

[c] All grace is the free gift of our heavenly Father, for Titus iii. 5. "The love of God our Saviour towards man appeared, not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Rom. iv. 2, 6. "If Abraham were justified by works, he hath whereof to glory, but not before God. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." Col. iii. 17. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

[d] By the school-authors, or schoolmen, are meant the writers of scholastic divinity, the age of the church and form of theology succeeding that of the fathers being called "The schools," be-

yea, rather for that they are not done as God has willed and commanded them to be done, we doubt not but they have the nature of sin.[f]

cause this mode of treating religion arose from the use of academical disputations.

WORKS OF THE UNJUSTIFIED SINFUL.

[e] The schoolmen speak of two sorts of merit; a merit of congruity, and a merit of condignity. The latter they ascribe to works, which a man does by assistance of grace, and to which a reward is in justice due. The former they ascribe to such works as a man does by the mere strength of free-will, and which are to be rewarded only out of liberality. But what foundation is there for this sort of merit, since all of us are by nature evil? "I know that in me, that is, in my flesh, dwelleth no good thing." Rom. vii. 18. "They that are in the flesh, cannot please God." Rom. viii. 8. "A corrupt tree bringeth forth evil fruit." Matt. vii. 17.

[f] So great and universal a depravity is introduced into the dispositions of men in consequence of the fall of Adam, that they can in no instance of themselves act as their Creator originally commanded; and therefore, as in all their works performed without divine assistance, there is a departure from the will of God, we doubt not but they have the nature of sin. Rom. xiv. 23. "Whatsoever is not of faith is sin."

ARTICLE XIV.

Of Works of Supererogation.[a]

VOLUNTARY works besides, over and above God's

[a] This article is directed against the Romish doctrine of works of supererogation; that is, works which a man does be-

commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety:[b] for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty

yond his duty, and beyond what is necessary for his own salvation. Upon this doctrine the Roman Catholics built the theory of a communication of merits, and believed that the superfluous merits of their saints formed a kind of treasure in the Church. "In vain they do worship me, teaching for doctrines the commandments of men." Col. ii. 8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

WORKS OF SUPERREROGATION THE INVENTION OF MAN, AND IMPIOUS TO BE TAUGHT.

[b] The doctrine of supererogation was first known about the twelfth or thirteenth century, and it seems to have been founded upon what the Papists call "counsels of perfection; that is, rules that are not commanded by Christ, but recommended, which do not oblige all men to follow them under pain of sin, but yet are useful to carry them on to a greater degree of perfection than is necessary to salvation. It is almost needless to say, that there is no foundation for such a doctrine in Scripture: all the rules there prescribed for our conduct are given in the form of positive commands, as absolutely necessary, wherever they are applicable, to the attainment of eternal life; and the violation of every one of these commands, is declared to be sin. We are ordered to be "perfect, even as our Father which is in heaven is perfect," (Matt. v. 48.) and so far from being able to exceed what is required for our salvation, the Gospel assures us, that after our utmost care and best endeavours, we shall still fall short of our whole duty; and therefore even the best of men, laying aside all notions of supererogation, are daily to pray that their debts (or trespasses) may be for-

is required; whereas Christ saith plainly, When ye have done all that are commanded you, say, We are unprofitable servants.[c]

given them. But that any one should at the same time be both a debtor and a supererogator, is manifestly absurd.

WORKS OF SUPEREROGATION OPPOSITE TO THE DOCTRINES OF CHRIST.

[c] Luke xvii. 9, 10. "Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Luke xviii. 10—14.

ARTICLE XV.

Of Christ alone without Sin.[a]

CHRIST, in the truth of our nature, was made like unto us in all things,[b] sin only except, from which he

[a] This article relates to the former, and is put here as another bulwark against all works of supererogation, which, depending upon the supposed perfection of the saints, this latter likewise is here opposed. The compilers had probably in view also the old Pelagian doctrine of the impeccability of holy men. The article consists of two parts: in the former, Christ's freedom from sin is asserted; and in the latter, it is declared that all men are guilty of sin.

CHRIST A REAL MAN.

[b] That Christ, in the truth of our nature, was made lil unto us in all things, that is, that Christ partook of the dinary nature of man, was shewn under the second article.

was clearly void, both in his flesh, and in his spirit.[c] He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint John saith, was not in him.[d] But all we the rest, although baptized, and born again in Christ, yet offend in many things;[e] and

YET NOT PECCABLE.

[c] That Christ was free from sin of every species and denomination appears from the whole course of his life, as recorded in the Gospels; and it is expressly asserted in the following passages in the Epistles: "Who did no sin, neither was guile found in his mouth." 1 Pet. ii. 22. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. iv. 15. Christ is also called, "Holy, harmless, undefiled, separate from sinners." Heb. vii. 26. The Socinians hold that Christ was peccable, which seems to be a consequence of their considering him as a mere man, and of their denial of the doctrine of atonement.

[d] The Jews were commanded, when they celebrated the Passover, in commemoration of their deliverance from Egyptian bondage, to choose out of their flocks a lamb without spot or blemish, and to offer it as a sacrifice to God. This was a type of Christ, who, being without spot or sin, offered himself to God as a sacrifice for the sins of the whole world; and thence he is called the true Paschal Lamb. 1 Cor. v. 7. "Christ our Passover is sacrificed for us." John i. 29. "Behold the Lamb of God which taketh away the sin of the world." Heb. ix. 26. "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." 1 John iii. 5. "Ye know that he was manifested to take away our sins, and in him is no sin."

PECCABILITY OF MAN.

[e] There is no mortal man that is, or ever was, perfectly good. Some few indeed are said in the Scripture to be

if we say, we have no sin, we deceive ourselves, and the truth is not in us.[f]

righteous, such, for instance, as Noah, Job, and Zacharias; but they were only so comparatively, and according to the free and undeserved favour of God, who accepts of sincerity of mind instead of absolute perfection.

[f] This latter part of the article was directed against the Pelagians, and others, who asserted that men after baptism might live without sin. But in the ancient fathers of the church we find a very opposite doctrine; "Let no one," says Cyprian, "flatter himself with the idea of being innocent, since nobody is innocent; and by extolling himself, a person would only aggravate his punishment. He is instructed and taught that he is guilty of sin every day, since he is commanded to pray every day." Some modern enthusiasts consider themselves as entirely free from sin; or at least assert, that sinless perfection may be attained. But Scripture declares, that "there is not a just man upon earth, that doeth good, and sinneth not." Eccl. vii. 20. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John i. 8.

ARTICLE XVI.

Of Sin after Baptism.[a]

Not every deadly sin[b] willingly committed after bap-

[a] This article is directed against the doctrine of the Novatians of old, who held every sin committed after baptism to be unpardonable.

In the preceding article notice was taken of a sect of Christians who maintain the peccability of Christ; and in this

tism is sin against the Holy Ghost, and unpardonable.[c] Wherefore the grant of repentance is not to be denied to such as fall into sins after baptism.[d] After we have

have to argue against those who contend for the impeccability of man.

SIN NOT UNPARDONABLE.

[b] By *deadly* sin we are not to understand such sins as in the church of Rome are called *mortal*, in opposition to others called *venial* (which they get rid of by temporal punishment, as though all sin was not equally criminal in the sight of God,) but deadly sin is here to be understood as opposed to sins of *ignorance* and *infirmity*; for though in the strictness of justice, every sin is *deadly*, yet in the dispensation of the Gospel, those sins only are "deadly," that are wilfully and habitually continued in.

[c] Divines are by no means agreed concerning what is here called "Sin against the Holy Ghost." This sin is mentioned in the three first Gospels, Matt. xii. 31, 32; Mark iii. 28, 29. Luke xii. 10; from all which passages it is evident that it could not have been committed while our Saviour was upon earth, since he always speaks of the Holy Ghost, as not being to come till after his ascension into heaven, John vii. 39. and xvi. 7; and hence it would appear, that this sin consisted in finally rejecting the Gospel as preached by the apostles, though confirmed by "divers miracles and gifts of the Holy Ghost." This sin was different from all other sins, and unpardonable in the men of that generation, since it indicated an invincible obstinacy of mind, in rejecting the best of all proofs that could be afforded of the divine mission of Christ. If this sin can exist in the present day, it must be open and professed *blasphemy* against Christ and his religion (the historians of which were inspired by the Holy Ghost,) in direct opposition to the plain dictates of reason and common sense.

[d] Gal. vi. 1. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may rise again, and amend our lives.[e] And therefore they are to be condemned which say, they can no more sin as long as they live here,[f] or deny the place of forgiveness to such as truly repent.[g]

[e] Although the Holy Ghost purifies our minds, and assists and co-operates with us in the performance of our duty, yet he does not entirely take away the corruption and infirmity of our nature, nor does he destroy our free agency: and consequently "after we have received the Holy Ghost, we may depart from grace given and fall into sin." St. Paul, speaking of his own liability to fall away "from grace given," says, "lest when I have preached to others, I myself should be a castaway." 1 Cor. ix. 27. But, as we may relapse from virtue into wickedness, so "we may rise again and amend our lives." We may return to a sense of our duty, and again yield obedience to the influence of God's Holy Spirit: "and therefore they are to be condemned who say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent."

REPENTANCE AND REFORMATION NOT IMPOSSIBLE.

This is manifest from the examples of David, Peter, &c.; also from the exhortation, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv. 30. And from the prayers of David, "Restore unto me the joy of thy salvation." Ps. li. 12. Since, then, God is ready to pardon repenting sinners, even repenting backsliders, the church should be so too. Luke xxii. 32. "I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."

[f] 1 John i. 10. "If we say that we have not sinned, we make him a liar, and his word is not in us."

[g] Christ, who hath left us a pattern of prayer, hath thereby taught us for ever to implore and beg the forgiveness of our sins; that as we, through the frailty of our nature, are always subject

unto sin, so we should always exercise the acts of repentance, and for ever seek the favour of God. This, then, is the comfort of the Gospel, that, as it discovereth sin within us, so it propoundeth a remedy unto us.

ARTICLE XVII.

Of Predestination and Election.[a]

PREDESTINATION to life is the everlasting purpose of God, whereby (before the foundations of the world were laid [b]) he hath constantly decreed by his counsel,

[a] Predestination is with reason considered as one of the most abstruse doctrines of theology; and it has, in different ages of the Christian church, been the source of a great variety of controversies. These disputes have been chiefly upon points far beyond the capacity of men, and have tended but little to promote the true interests of Christianity. This article is drawn up with great caution and judgment: in the former part of it, which relates to the meaning of the terms Predestination and Election, the words of Scripture are chiefly used; and the latter part is obviously designed to guard against the evils and mischiefs which might arise from mistaken ideas upon these intricate subjects.

PREDESTINATION ACCORDING TO THE PURPOSE OF GOD.

[b] Eph. i. 4, 5. "According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." And, Matt. xxv. 34. "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." 2 Tim. i. 9. "Who hath saved us, and called us with an holy calling, not according to

secret to us, to deliver from curse[c] and damnation those whom he hath chosen in Christ out of mankind,[d] and to bring them by Christ to everlasting salvation, as vessels made to honour.[e] Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in due season: They through grace obey the calling: They be justified freely:[g] They be made sons of God by adoption:[h] They be made like the image of his only

our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

THE PREDESTINATED DELIVERED FROM THE CURSE.

[c] Gal. iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us."

[d] 1 Peter i. 2. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

THE PREDESTINATED CALLED.

[e] Rom. viii. 30. "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. ix. 23. "The vessels of mercy which he had afore prepared unto glory."

THEIR OBEDIENCE.

[f] Psalm cx. 3. "Thy people shall be willing in the day of thy power." Acts xiii. 48. "As many as were ordained to eternal life, believed." Rom. vi. 17. "Ye have obeyed from the heart that form of doctrine which was delivered you."

THEIR JUSTIFICATION.

[g] Rom. iii. 24. "Being justified freely by his grace, through the redemption that is in Christ Jesus." Rom. viii. 30. "Whom he called, them he also justified."

begotten Son Jesus Christ:[i] They walk religiously in good works,[k] and at length, by God's mercy, they attain to everlasting felicity.[l]

As the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons,[m] and such as feel

THEIR ADOPTION AND PRIVILEGES.

[h] Gal. iv. 6, 7. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

[i] Rom. viii. 29. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."

[k] Eph. ii. 10. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Titus ii. 14. "A peculiar people, zealous of good works."

[l] Eph. i. 11. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things according to the counsel of his own will." 1 Pet. i. 3, 4, 5. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept, by the power of God through faith unto salvation, ready to be revealed in the last time.

THEIR SALVATION.

Matt. xxv. 34. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

[m] Rom. v. 11. "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." 1 Pet. i. 8. "Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory."

in themselves the working of the Spirit of Christ,[n] mortifying the works of the flesh,[o] and their earthly members,[p] and drawing up their mind to high and heavenly things,[q] as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ,[r] as because it doth fervently kindle their love towards God:[s] So for curious and carnal persons, lacking the Spirit of Christ,[t] to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall,[u] whereby

[n] Eph. iii. 20. "According to the power that worketh in us."

[o] Rom. viii. 13. "If ye, through the Spirit, do mortify the deeds of the body, ye shall live."

[p] Col. iii. 5. "Mortify therefore your members which are upon the earth."

[q] Philip. iii. 20. "Our conversation is in heaven." Col. iii. 1, 2. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."

[r] Rom. viii. 33, 34, 35. 38, 39. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? . . . I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

[s] 1 John iv. 19. "We love him because he first loved us."

[t] Jude 19. "These are sensual, having not the Spirit."

[u] The Latin word is *præcipitium*, (a precipice,) which seems better to describe the dangerous situation in which such persons are placed.

the devil doth thrust them either into desperation, or into wretchlessness [x] of unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture.[y] And in our doings, that will of God is to

[x] That is, carelessness.

THE PROMISES OF GOD TO BE RECEIVED.

[y] Deut. xxix. 29. "Secret things belong unto the Lord our God, but those things that are revealed belong unto us, and to our children." Isa. lv. 7. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Rev. xxii. 17. "Let him that is athirst come; and whosoever will, let him take the water of life freely." Matt. xi. 28. "Come unto me all ye that labour and are heavy laden, and I will give you rest."

Micah vi. 8. "He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

[z] Luke x. 25, 26, 27, 28. "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live."

The first proposition in this article is our church's definition of what she means by "predestination to life." She says, first, it is "the everlasting purpose of God." Now every purpose of God is everlasting; because God from all eternity knew all contingent events, and was resolved concerning them either to permit or to prevent them. Secondly, by this purpose he "constantly decreed," for inconstancy is impossible in God. Thirdly,

be followed, which we have expressly declared unto us in the word of God.[a]

he decreed "before the foundations of the world were laid." This must needs be true, because his purpose was everlasting. Fourthly, he thus decreed to "deliver those whom he had chosen in Christ out of mankind from curse and damnation into which original sin had plunged them."

ARTICLE XVIII.

Of Obtaining eternal Salvation only by the Name of Christ.[a]

THEY also are to be had accursed[b] that presume to say, That every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to the law, and the light of nature.[c]

[a] This article is to be considered as directed against those who maintained that it was a matter of indifference whether men embraced the Gospel or not; that all religions were equally acceptable to God; and that all men would obtain salvation, although they rejected the Gospel, provided they observed the rules of the religion they professed, and acted in conformity to the dictates of reason.

[b] It was a custom to condemn errors in this form. If any one holds such an error, *anathema sit;* which we translate, let him be accursed. This practice seems to have been derived from some expressions of Scripture. Rom. ix. 3; 1 Cor. xvi. 22; Gal. i. 8. This anathema excluded persons from communion with the church of Christ.

NATURAL RELIGION NOT SUFFICIENT FOR SALVATION.

[c] It is important to observe the exact words here used, that

For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.[d]

"every man shall be saved by the *law* or *sect* which he professeth;" that is, by virtue of his *religion*, whatever it may be without the merits of Christ. Let it not therefore be supposed, that this article confines salvation to one sect of Christianity, for it has no reference whatever to the unhappy divisions which have always subsisted among Christians. Nor let it be supposed that it excludes from the benefit of Christ's redemption all to whom the Gospel has not been made known. Concerning such it is silent, and it only declares those men to be anathematized, who hold all religions to be indifferent matters, as if God regarded them all alike; whereas the religion of Christ is still the only way God has instituted to salvation. The impiety that the article thus condemns, was first broached by some of the heathen orators and philosophers in the fourth century, in their addresses to the Christian emperors for the tolerance of Paganism. Rom. iii. 9. Both *Jews* and *Gentiles* are all under sin. Ver. 23. *All* have sinned and come short of the glory of God. Ver. 20. By the deeds of the law shall no flesh be justified.

CHRIST THE ONLY MEANS OF SALVATION.

[d] John xiv. 14. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." Acts iv. 12. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." And, 1 John v. 11, 12. "And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God hath not life."

ARTICLE XIX.

Of the Church.[a]

THE visible Church of Christ is a congregation of faithful men,[b] in the which the pure Word of God is

[a] We now enter upon the fourth and last division of the articles, namely, those which relate to Christians as members of a religious society; and the first point to be settled upon this subject in the meaning of the word "church." This article, together with some that follow it, relates to the fundamental difference between us and the Roman catholics. They asserting that we are to judge of doctrines by the authority and decision of the church; whereas we affirm, that we are first to examine the doctrine, and according to that, to judge of the purity of the church.

CHURCH AS MENTIONED IN SCRIPTURE.

[b] Since it is religion that makes a church, and not the church that makes religion, the church is to be tried and discerned by religion, and not religion by the church. And the visible church (for the invisible one, which consists solely of the elect, is not here spoken of,) is that which maintains the religion of Christ, and professes its belief in the Father, Son, and Holy Ghost, by baptizing its members in their names, and celebrating the holy supper, as Christ hath appointed. These things are essential to a church; and as long as these are preserved, a church does not cease to be, though in some other things it may err. For every error does not subvert the foundation of a church. But particular churches may not only err, but also fall off entirely from Christ. For that saying of Christ, Matt. xvi. 11. "Upon this rock I will build my church, and *the gates* of hell shall not prevail against it," is to be understood only of the Catholic, or universal church.

preached,[c] and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.[d]

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of ceremonies, but also in matters of faith.[e]

[c] Rom. x. 17. "So then, faith cometh by hearing, and hearing by the word of God."

[d] Acts ii. 42. "They continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

[e] The latter part of this article relates to the pretended claim of infallibility in the Church of Rome: and the compilers of our articles have very wisely taken the first opportunity, which the plan of their arrangement allowed, to deny this claim; since, if it were admitted, all the other doctrines of popery would be at once established; an infallible church could not maintain an untrue doctrine. The churches of Jerusalem, Alexandria, and Antioch, are here mentioned, because they were the most famous ones, and were advanced to the dignity of being patriarchal churches, as well as that of Rome. Jerusalem was governed by two of our Saviour's Apostles successively, Alexandria and Antioch are said to have been founded by St. Peter, either in person or by proxy.

ARTICLE XX.

Of the Authority of the Church.[a]

THE Church[b] hath power to decree rites or cere-

[a] The meaning of the word "church" having been settled in the preceding article, the next thing to be determined is, what

monies, and authority in controversies of faith.[c] And

authority belongs to every particular church? And this inquiry naturally divides itself into two parts: namely, external forms, and matters of faith; both of which are treated of in this article.

THE POWER OF THE CHURCH AS TO RITES.

[b] By the church, we are here to understand those that are vested with ecclesiastical authority. It is not meant to exclude such as have nothing to do with the government of the church, from being a part of the church: for if the governors of the church be included in the definition of the church, as every one grants they are, then any part of ecclesiastical authority, which of right is exercised by these governors, may properly and consistently be said to be exercised by the church. And since it is their business to take care that "every thing be done (in the church) decently and in order." 1 Cor. xiv. 40; and to take care that the true faith be preserved, as appears from Tit. iii. 10; "a man, that is an heretic, after the first and second admonition reject;" and from 1 Tim. i. 3; "as I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine:" it follows, that they must have a right to decree rites and ceremonies, without which nothing can be done in public assemblies that is decent and orderly; and that they must have authority in controversies of faith, that the peace of the church be not disturbed by contentious disputations, and that the minds of the faithful be not corrupted by the sophistry of heretics.

THE AUTHORITY OF THE CHURCH IN MATTERS OF FAITH.

[c] As to the church's authority in controversies of faith, it appears from the preceding article that it is not here intended to ascribe to the church an infallible authority. The words of this article are, "controversies of faith;" and this expression, perhaps, alluded to disputes which may arise between the members of any church; and it may be designed to assert, that the governing part of the church has authority to take *cognizance* of such disputes, and to deliver their judgment *concerning* the points in controversy. Acts xv. 5, 6, 22—41.

yet it is not lawful for the church to ordain any thing that is contrary to God's Word written,[d] neither may it so expound one place of Scripture, that it be repugnant to another.[e] Wherefore, although the church be a witness and a keeper[f] of Holy Writ, yet as it ought not to decree any thing against the same,[g] so besides

[d] The written word of God is the rule of our faith and practice, and no consideration whatever can justify a departure from it.

[e] All Scripture being given by inspiration of God, there must be a perfect consistency and agreement in all its parts: and consequently no church can have a right to interpret one passage of Scripture in such a manner as to make it contradictory to another. Rom. iii. 4. "Let God be true, but every man a liar: as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." 1 Pet. iv. 11. "If any man speak, let him speak as the oracles of God."

[f] It appears by historical evidence that the Holy Scriptures have been constantly extant in the church; and that she has in all ages received the same Scriptures, which we now enjoy, and therefore she is a witness and keeper of them as the Jews were of the Old Testament. Rom. iii. 2. "Unto them were committed the oracles of God."

YET LIMITED BY THE WORD OF GOD.

[g] Acts iv. 19. "Peter and John answered, and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

[h] Gal. iii. 15. "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." And, Gal. i. 9. "As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed." Deut. xii. 32. "What thing soever I command you,

the same ought it not to enforce any thing to be believed for necessity of salvation.[h]

observe to do it: thou shalt not add thereto, nor diminish from it."

The latter part of this article seems directed against the Roman Catholics, many of whose peculiar tenets were founded on single texts of Scripture, perverted from their proper meaning, and which would not stand the test of being compared with other passages of Scripture.

ARTICLE XXI.

Of the Authority of General Councils.[a]

General councils may not be gathered together without the commandment and will of princes.[b] And when they be gathered together, (forasmuch as they

[a] In the last article the power of an individual church was considered. This relates to the authority of general councils, which are the aggregate of all particular churches, that is, of persons lawfully appointed to represent them.

General Councils subject to the higher Powers.

[b] Since it is not lawful for bishops to leave their own country, and go into other dominions, without the leave of their own princes, it follows, that they cannot without the will of princes assemble at general councils. There were indeed many provincial councils, but no general one before Constantine, by whose authority the first, that is, the Nicene council, was assembled, as also the following ones were, by the authority of the following emperors. Rom. xiii. 1. "Let every soul be subject unto *the higher* powers."

be an assembly of men, whereof all be not governed with the Spirit and word of God,) they may err,[c] and sometimes have erred, even in things pertaining unto God.[d] Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

The first general council was that of Nice, convened by Constantine, A.D. 325.

The second was held at Constantinople, by order of Theodosius the Great, A.D. 381.

The third at Ephesus, by order of Theodosius the younger, A.D. 431.

The fourth at Chalcedon, by order of Marcian, A.D. 451.

The last general council was held at Trent, A.D. 1545.

At Nice, it was declared, that the Son is truly God, of the same substance with the Father; at Constantinople, that the Holy Ghost is also truly God; at Ephesus, that the divine nature was truly united to the human in Christ, in one person; at Chalcedon, that both natures remained distinct, and that the human nature was not lost or absorbed in the divine.

GENERAL COUNCILS NOT INFALLIBLE.

[c] Since bishops are still but men, as well when they are in a council as when they are out of it, and still liable to the weaknesses and imperfections of human nature, it is no wonder that what is human should err, and it is manifest that even they have actually erred.

[d] For the proof of this, take a remarkable instance. The council of Arminium consisted of about four hundred bishops from all parts of the Christian world; a number much superior to that which assembled at Nice. And yet, though it was orthodox at first, it fell in at last with the Arians; and consequently "erred even in things pertaining to God."

ARTICLE XXII.

Of Purgatory.[a]

THE Romish doctrine concerning Purgatory,[b] Par-

[a] This article is entitled, Of Purgatory; but it relates to four other doctrines as well as Purgatory, all of which were maintained by the Church of Rome, and were rejected by our church, and indeed by all protestants at the time of the Reformation.

ONLY ONE ATONEMENT FOR SINS.

[b] The first of the particulars here rejected is purgatory; concerning which the doctrine of the Church of Rome is, that every man is liable both to temporal and eternal punishment for his sins: that God, upon the account of the death and intercession of Christ, does indeed pardon sin as to its eternal punishment: but the sinner is still liable to temporal punishment, which he must expiate by acts of penance and sorrow in this world, together with such other sufferings as God shall think fit to lay upon him: but if he does not expiate them in this life, there is a state of suffering and misery in the next world, where the soul is to bear the temporal punishment of its sins, which may continue longer or shorter, till the day of judgment. And, in order to the shortening of this, the prayers and supererogations of men here on earth, or the intercession of the saints in heaven, but above all things, the sacrifice of the mass, are of great efficacy. This is the doctrine of the Church of Rome, asserted in the councils of Florence and Trent; against this doctrine are the following texts.

1 John i. 7. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." And, Rev. xiv. 12. "*I heard* a voice from heaven, saying unto me, Write, Blessed *are the* dead which die in the Lord from henceforth: Yea,

dons,[c] Worshipping, and Adoration, as well of Images[d]

saith the Spirit, that they may rest from their labours; and their works do follow them." Luke xxiii. 43. "And Jesus said unto him, (the thief on the cross,) Verily I say unto thee, to-day shalt thou be with me in paradise."

GOD ALONE CAN PARDON SINS.

[c] Or indulgences. The Romanists raise a fund out of the superabundant merits of Christ and the saints, of which the pope is the chief manager, who applies to whomsoever he pleases as much of these merits as he thinks fit, for the remission of such punishments as remain to be inflicted after the faults themselves are remitted. And this special grace or favour is called an indulgence. But, 1 John i. 9. "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Also, Daniel ix. 9. "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him." Psalm xlix. 7. "None of them can by any means redeem his brother, nor give to God a ransom for him."

IDOLATRY FORBIDDEN.

[d] The worshippers of images would fain clear themselves from the charge of idolatry, by distinguishing between an image and an idol, and between an absolute and a relative worship; but in vain: for God hath forbidden us to pay any religious worship to images. Exodus xx. 4, 5. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." And whence comes it that reliques are to be adored? The saints themselves, while they lived upon earth, rejected the adoration which was offered to them, and that, too, with indignation: as appears from Acts x. 25, 26. "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, stand up; I myself also am a man." Also, Acts xiv. 14, 15. "When the men of Lystra would have worshipped

as of Reliques;[e] and also invocation of Saints,[f] is a fond thing, vainly invented, and grounded upon no

Paul and Barnabas, they rent their clothes, and ran in among them, and said, Sirs, why do ye these things? We also are men of like passions with you," &c. We have also repeated instances of the holy angels refusing the homage of man. Rev. xix. 10; xxii. 8, 9. "I fell down to worship before the feet of the angel, which shewed me these things, and he said, See thou do it not, for I am thy fellow-servant." Deut. xxvii. 15. And, 1 John v. 21. "Little children, keep yourselves from idols. Amen."

[e] The council of Trent authorized the adoration of reliques, and they continue in high esteem among the Papists of the present day. Of this doctrine it need only be said, that it is grounded upon no warranty of Scripture, is directly contrary to the practice of primitive Christians, and utterly irreconcileable with common sense. 2 Kings xviii. 4. "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent which Moses had made: for unto those days the children of Israel did burn incense to it."

WORSHIPPING OF SAINTS FORBIDDEN.

[f] Since all invocation is vain, where there is no faith, (see James i. 6. where we are commanded to "ask in faith,") and since there can be no faith where there is no word of God to support it, it follows, that the invocation of saints must be a vain thing, as not being founded upon any word of God. Besides, since there is "one Mediator between God and men," (1 Tim. ii. 5.) who "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," (Heb. vii. 25.) he who betakes himself to the mediation of saints or angels, affronts the true and only Mediator, Christ Jesus. Psalm lxv. 2. "O thou that hearest prayer, unto thee shall all flesh come." John xiv. 6. "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto *the Father*, but by me."

The practice of invoking saints was not known in the three

warranty of Scripture, but rather repugnant to the Word of God.

first centuries, or in the middle of the fourth. In the fifth century they prayed to God to listen to the intercession of his saints and martyrs; not long afterwards litanies were appropriated to them, and at length by an easy transition prayers were offered to them in the same manner as to God and Christ. Thus the invocation of saints became an established practice of the church; it was continued through the dark ages; and the councils of Trent decreed, that all men are to be condemned who do not own that the saints reigning with Christ offer their prayers to God for men, and that it is useful to invoke them to procure their assistance in asking God for blessings through Christ.

ARTICLE XXIII.

Of Ministering in the Congregation.[a]

It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same.[b] And those we ought to

[a] This article consists of two parts; the former asserts the unlawfulness of exercising the public offices of religion without a regular appointment; and the latter relates to the authority by which ministers are to be appointed.

Rash Assumption of the Sacred Office of the Ministry condemned in Scripture.

[b] It seems to be a general principle extending to all religions, both of ancient and modern times, that certain persons should

judge lawfully called and sent, which be chosen and called to this work by men who have public authority

be appointed exclusively to perform the offices belonging to their respective forms of worship. This has been invariably the case in the different systems of Paganism; and the same distinction has always prevailed in the worship of the one true God. Acts xx. 28. "Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." And, Heb. v. 4. "No man taketh this honour unto himself but he that is called of God, as was Aaron." Acts xiii. 2, 3. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

MANNER OF APPOINTING TO THE MINISTRY AS RECORDED IN SCRIPTURE.

[c] Titus i. 5. "For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." 1 Timothy iv. 14. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 2 Tim. ii. 2. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." No particular mode of ordination is here declared to be a necessary object of faith, nor are any persons specified by whom ministers are to be ordained to these sacred functions; it is only asserted in general terms, that they are to receive their appointment from the authority prescribed by the church to which they belong, and as this proposition is not contrary to any precept of Scripture, its truth will be allowed by all who admit the necessity of an established ministry.

"It seems, as clear as written testimony can make it, that bishops were appointed by the apostles; that there were three distinct orders of ministers, namely, bishops, priests, and deacons,

given unto them in the congregation, to call and send ministers into the Lord's vineyard.[c]

in the primitive church; and that there has been a regular succession of bishops from the apostolic age to the present time; and we may safely challenge the enemies of episcopacy to produce evidence of the existence of a single ancient independent church which was not governed by a bishop, after it was fairly established; for we are to consider not so much what the apostles did in the beginning of their ministry, as what they did after they had preached for some time, and the Gospel had made some progress. The want of attending to this distinction has, probably, been a principal cause of the difference of opinion which has prevailed upon this subject.

ARTICLE XXIV.

Of speaking in the Congregation in such a Tongue as the People understandeth.[a]

It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have public

[a] This article is against the Romish church, whose primary object has always been to keep the laity in the dark with respect to religion: the whole of their liturgy is still in Latin.

THE SERVICES OF THE CHURCH TO BE UNDERSTOOD BY THE PEOPLE.

[b] As the object for which Christians assemble themselves together is to hear the word of God, to offer their united prayers and praises to their heavenly Father, and to participate in those holy ordinances which it hath pleased the divine Author of our

prayer in the church, or to minister the sacraments in a tongue not understanded of the people.[b]

religion to institute; it seems obvious to common sense that the public service of the church should be performed in a language understood by the congregation. One of the general rules given by St. Paul relative to public worship, is, 1 Cor. xiv. 26. "Let all things be done unto edifying;" but how can the people be edified, unless they understand the language in which their ministers read and speak? And the same apostle reproves certain persons who had abused the gift of tongues, by speaking in unknown tongues in the congregations at Corinth, in a manner which plainly shews that the common people ought not to be called upon to join in the public service of God, unless they comprehend what is said. And since all divine worship is rather an act of the mind than of the body, it follows, that the worship in which the mind is not concerned is impious.

1 Cor. xiv. 5. "For greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." Ver. 9. "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air." 1 Cor. xiv. 11. "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh shall be a barbarian unto me." And, verses 14—19. "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." John iv. 24. "God is a spirit: and they *that worship* him, must worship him in spirit and in truth."

ARTICLE XXV.

Of the Sacraments.[a]

SACRAMENTS ordained of Christ, be not only badges or tokens of Christian men's profession;[b] but rather they be certain sure witnesses, and effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.[c]

[a] We have now before us a series of articles, seven in number, which treat of the Christian doctrine of Sacraments. The two first relate to Sacraments in general, the third to Baptism, and the other four to the Lord's Supper. Under this article we are to consider the meaning of the word "Sacrament," and to distinguish the real Sacraments from the pretended ones of the Church of Rome.

A Sacrament is well defined in our Catechism to be "an outward and visible sign of an inward and spiritual grace, ordained by Christ himself, as a means whereby we receive the same and a pledge to assure us thereof."

SACRAMENTS EFFECTUAL SIGNS OF GRACE.

[b] The Sacraments are indeed tokens, by which Christians are distinguished from infidels; but moreover, they are visible signs of an invisible grace, and do instrumentally convey that grace, of which they are signs, to those who receive them worthily. But they do this, not by their own virtue, but by the operation of the Holy Spirit accompanying them.

[c] Acts ii. 38. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

There are two Sacraments[d] ordained of Christ our Lord in the Gospel, that is to say, *Baptism*,[e] and the *Supper of the Lord*.[f]

Those five commonly called Sacraments,[g] that is

[d] As for the number of the Sacraments, since it belongs to him only to institute them, who is able to confer the accompanying grace, there cannot be more than those which God himself hath instituted. And those which he hath instituted are but two, namely, Baptism, and the Supper of the Lord: for to those only doth the definition of a Sacrament belong.

INSTITUTION OF BAPTISM.

[e] Matt. xxviii. 19. "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

INSTITUTION OF THE EUCHARIST.

[f] 1 Cor. xi. 23, 24, 25, 26. "I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. x. 16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

[g] The word "Sacrament" is indeed used by the fathers to signify almost every sacred rite, or every holy thing: but if that word be taken in a proper sense, for an outward sign of a covenant between God and man, instituted by God himself for a pledge of our justification, and a means of our sanctification, *which is the ratio formalis*, the constituent part of a Sacrament, *or that* without which, properly speaking, it could not possibly

to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel, being such as have grown, partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures;[h] but yet have not like nature of Sacraments with Baptism and the Lord's supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments[i] were not ordained of Christ to be gazed upon, or to be carried about, but that we should

be one; then those five must presently be excluded from the number of Sacraments.

[h] "Confirmation and orders we allow to be holy functions derived from the apostles, though they want the essential qualities of a Sacrament. Penance, as practised by Papists, is a corruption of a part of ancient ecclesiastical discipline, and was converted into its present form of a sacrament by the management and contrivance of the clergy in the times of darkness and ignorance. Matrimony has no claim whatever to be considered as a Christian sacrament, since it is but a civil contract, and was not instituted by our Saviour, nor was its original character changed by the Gospel. And, lastly, we entirely reject extreme unction, as having no other foundation than that of a symbolical rite, incidentally mentioned in Scripture, as accompanying the miraculous healing of bodily diseases in the apostolic age."

SACRAMENTS HOW TO BE USED.

[i] By the word *Sacraments*, in this clause, the church means the "Sacramental Elements," and she manifestly strikes at the known practice of the Papists who elevate the host and carry it about to be seen and adored by the people; though the remaining part of this article speaks of sacraments in the plural number, yet it more particularly relates to the Lord's Supper only.

duly use them.[k] And in such only as worthily[l] receive the same, they have a wholesome effect or operation:[m] but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.[n]

[k] There is no authority in Scripture, nor any precedent in the primitive church, for the Romish practice of carrying about the eucharist; such pompous processions are inconsistent with the simplicity and spiritual nature of Christian ordinances. The institution of the eucharist was, "Take, eat," and "Drink ye all of it;" whence it is evident that the elements were consecrated, that the persons who were present might immediately eat and drink them.

[l] Worthily, i. e. with repentance and faith.

[m] We derive no benefit from the receiving of the sacrament, nor indeed from the performance of any part of our religious duty, unless it be done with a proper disposition, and a suitable frame of mind, John iv. 24. "God is a spirit: and they that worship him must worship him in spirit and in truth." This sentence of the article is also directed against the Papists, who maintain that the partaking of the Lord's Supper necessarily promotes our salvation; that the *opus operatum*, as they call it, is always attended with real benefit.

[n] The expressions occurring, 1 Cor. xi. 27, 29. "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord," "eateth and drinketh damnation to himself," have been greatly misapprehended by weak Christians, and have caused many to abstain from approaching the Lord's table; but such persons ought to be informed, that worthiness does not signify merit, but dispositions of mind suitable to the nature of the holy ordinance, such as sincerity, humility, penitence, faith, and love; also, that the word "damnation" is not here to be understood in its harshest sense, but implies condemnation, damage, or injury. Thus he who partakes of this holy sacrament, without suitable dispositions of mind, condemns himself by the inconsistency of his *practice* with his profession, and derives damage or injury, *instead of* benefit, from his unsuitable conduct.

ARTICLE XXVI.

Of the Unworthiness of Ministers, which hinders not the Effect of the Sacraments.[a]

ALTHOUGH in the visible church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and sacraments;[b] yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in the receiving of the sacraments;[c] neither is the effect of Christ's

[a] This article is directed against those who maintained that not only heresy and schism, but personal sins also, invalidated the sacred functions of Christian ministers.

UNWORTHY MINISTERS MAY EXIST IN THE CHURCH.

[b] The ministers of the Gospel do not administer their own, but Christ's sacraments; and the church, in receiving them, hath respect unto Christ himself, and not to them; and therefore it receives them, not so much from the ministers, as from Christ himself, through their hands. The virtue, then, and efficacy of them, since it depends upon Christ alone, cannot be imparted by the best of men, nor are necessarily hindered by the ministrations of the worst. John vi. 70. "Jesus answered them, Have not I chosen you twelve, and one of you is a devil?" Yet it cannot be disputed but that the life and conversation of a minister give great weight to his instructions, or the reverse. 1 Cor. xi. 1. "Be ye followers of me, even as I also am of Christ."

UNWORTHY MINISTERS DO NOT INVALIDATE THE SACRAMENTS.

[c] Sacraments are to be considered only as the public acts of

promise, although they be ministered by evil

Nevertheless, it appertaineth to the disc
the church, that inquiry be made of evil m

the church: and though the effect of them, as to hi
ceives them, depends upon his temper, his preparatic
plication; yet it cannot be imagined, that the virtu
federal acts, to which Christians are admitted in them, t
of them, or the blesings that follow them, can dep
secret state or temper of him that officiates. If th
ministers vitiate the sacraments, no one can tell whet
received the Lord's Supper, or whether he was bapti
1 Cor. iii. 5. "Who, then, is Paul, and who is Ap
ministers by whom ye believed, even as the Lord ga
man?"

Matt. xxiii. 2, 3. "The Scribes and the Pharisees si
seat: all, therefore, whatsoever they bid you observ
serve and do; but do not ye after their works; for the
do not."

Phil. i. 15—18. "Some indeed preach Christ even c
strife; and some also of good-will. The one preacl
contention, not sincerely, supposing to add affliction tc

and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Though the Church of Rome agrees with us in the doctrine of this article, yet it maintains that the *intention* of the minister is essential to a Sacrament; that is, if a minister goes through all the forms of administering Baptism, or the Lord's Supper, and does not in his own mind *intend* to administer it, it is in fact no sacrament. This is expressly asserted both in the councils of Florence and Trent; but it is unnecessary to say any thing in refutation of it.

ARTICLE XXVII.

Of Baptism.[a]

BAPTISM is not only a sign of profession, and mark

[a] As it was by circumcision that the Jews were distinguished from the Gentiles, so it is by baptism that Christians are distinguished both from Jews and others; but this is not all—it is likewise a sign of regeneration, or new birth; i. e. whereas we are by nature born in sin and children of wrath, we are hereby made the children of grace, children of God, members of Christ, and heirs of the kingdom of heaven.

Baptism, as a religious rite, is not confined to Christianity: it was in use both among the heathen and the Jews. The Jews principally used it at the admission of those Gentile converts whom they did not circumcise.

There are three distinct kinds of baptism recorded in the New Testament as connected with the Christian dispensation:

of difference, whereby Christian men are discerned from others that be not christened;[b] but it is also a sign of regeneration, or new birth,[c] whereby, as by an instru-

1st. The baptism of John; 2nd. The baptism by our Saviour's disciples before his death; 3rd. That which constitutes the Christian sacrament. All these differed in the requisites as to *faith*. St. John's disciples professed their belief in a Messiah who was to come; the disciples, in the second case, professed their belief in Christ as that Messiah; the third required a belief in the doctrine of the Trinity, that is, in the whole scheme of Christianity, and especially in the resurrection of Jesus from the dead; otherwise those who were baptized in the name of Christ were baptized in vain. 1 Cor. xv. 14.

BAPTISM A SIGN OF REGENERATION.

[b] The Greek words Βαπτίζω and Βαπτισμὸς, (from whence the English word *baptism* is taken,) among the sacred writers, denote any washing, whether it be by dipping or sprinkling. Mark vii. 4. "And when they come from the market," ἐὰν μὴ βαπτίσωνται, "except they wash, they eat not: and many other things there be, which they have received to hold, such as the βαπτισμοὺς, the washings of cups and pots, brazen vessels, and of tables." And, Luke xi. 38. "And when the pharisee saw it, he marvelled," ὅτι οὐ πρῶτον ἐβαπτίσθη, "that he had not first washed, before dinner." But whether the sacrament of baptism be administered by dipping, or by sprinkling, it significantly points out to us the grace which is conferred by this Sacrament. For as the filth of the body is washed away by water, so are the stains of the soul by remission of sins; and as in immersion, or dipping, it is intimated that we are buried and rise again with Christ: so in aspersion, or sprinkling, it is likewise signified that we die, and are born again; since it was the custom to wash the dead, as well as those who were newly born. Acts ix. 37. "It came to pass in those days, that she (Tabitha) was sick and died; whom, when they had washed, they laid her in an upper chamber."

[c] All men, being, through the disobedience of our first parents, subject to death, the rite of baptism, by which we are

ment, they that receive baptism rightly are grafted into the church:[d] The promises of forgiveness of sin,[e] and of our adoption to be the sons of God by the Holy Ghost,[f] are visibly signed and sealed, faith is confirmed, and grace increased, by virtue of prayer unto God.[g]

admitted into the religion of Jesus, who hath abolished death, and hath brought life and immortality to light, is with great propriety called "a sign of regeneration." Rom. vi. 4. "We are buried with him by baptism unto death, and like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Tit. iii. 5. "According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost."

John iii. 3. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

BAPTISM THE ADMISSION INTO THE CHURCH OF CHRIST.

[d] Every baptism is to be considered a right baptism, which is administered with water, by persons duly authorized, in the name of the Father, and of the Son, and of the Holy Ghost; and all they who are so baptized become members of one body in Christ, and are united in one holy Catholic Church. 1 Cor. xii. 12, 13. "For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body." Eph. i. 22, 23. "The church, which is his body."

[e] Baptism is the sign and seal of the Christian covenant, the great characteristic doctrine of which is the promise of forgiveness of sins. Acts ii. 38. "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost." Heb. x. 22. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Acts xxii. 16. "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

The baptism of young children, is any wise to be retained in the church, as most agreeable with the institution of Christ.[h]

[f] Gal. iii. 26, 27. "Ye are all the children of God by faith in Christ Jesus: for as many as have been baptized into Christ, have put on Christ."

[g] Baptism is a federal admission into Christianity: it is the seal of a contract, in which all the privileges and blessings of the Gospel are on God's part conditionally promised to the persons baptized; and they on the other hand engage by a solemn profession and vow to maintain the doctrines and observe the precepts of the Christian religion. Acts ii. 41, 42. "They that gladly received his word were baptized: and they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

[h] Mark x. 13, 14. "And they brought young children to him that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God."

The latter part of this article asserts the lawfulness of infant baptism. The command given to Abraham, and repeated by Moses, to circumcise children on the eighth day after their birth, plainly proves that there is no impropriety in admitting infants into a religious covenant; and this command when applied to baptism, has the greater weight, as it is generally agreed that circumcision was a type of baptism. Baptism was instituted by our Saviour in very general terms, "Go and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." In this form of baptism there is no restriction or exception whatever. The church must consist of persons of all ages, and therefore infants as well as adults must be included in the command, as the object of baptism; and this inference will be the more evident when we reflect that the commission was given to Jews, who were accustomed to see infants baptized; and they would naturally consider themselves authorized to receive converts to Christianity in the same manner as they had received proselytes to Judaism.

ARTICLE XXVIII.

Of the Lord's Supper.[a]

THE supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another ;[b] but rather it is a sacrament of our redemption by Christ's death,[c] insomuch that to such

[a] The institution of the sacrament of the Lord's Supper is recorded by the three first evangelists, and by the apostle St. Paul, whose words differ very little from those of his companion St. Luke: and the only difference between St. Matthew and St. Mark is, that the latter omits the words, "for the remission of sins." There is a very general agreement among them all. This sacrament being thus instituted, was adopted by all early Christians, with very few exceptions; and no modern sect rejects it except the quakers, and some mystics who make the whole of religion to consist of contemplative love.

THE LORD'S SUPPER A SIGN OF LOVE AMONG CHRISTIANS.

[b] The Lord's Supper is, indeed, a sign of that mutual love and of that intimate fellowship, which is, or ought to be, among Christians: "For we being many, are one bread and one body, for we are all partakers of that one bread." 1 Cor. x. 17. But it chiefly points out to us Christ offered as an expiatory sacrifice for us, and as such it really exhibits him to every one who worthily partakes of the sacred elements of bread and wine.

A SACRAMENT OF OUR REDEMPTION.

[c] Matt. xxvi. 26, 27, 28. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink

as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.[d]

Transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord cannot be proved by holy writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.[e]

ye all of it; for this is my blood of the new testament, which is shed for many, for the remission of sins." Also, Luke, xxii. 19, 20.

BENEFIT OF WORTHILY RECEIVING THE LORD'S SUPPER.

[d] This is thus expressed in 1 Cor. x. 16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

[e] In arguing against this doctrine, we may first observe, that it is contradicted by our senses, since we see and taste that the bread and wine after consecration and when we actually receive them, still continue to be bread and wine without any change or alteration whatever. And again, was it possible for Christ, when he instituted the Lord's Supper, to take his own body, and his own blood into his own hands, and deliver them to every one of his apostles? Or was it possible for the apostles to understand our Saviour's command to drink his blood literally, when they were forbidden, under the severest penalties, to taste blood by the law of Moses, of which not only they themselves, but Christ also, had been a strict observer? they expressed not the slightest surprise or reluctance when Christ delivered to them the bread and wine, which could not have been the case had they conceived them-

The body of Christ is given, taken, and eaten, in the supper only after an heavenly and spiritual manner.[f] And the mean whereby the body of Christ is received and eaten in the supper is faith.[g]

selves commanded to eat the real body and drink the real blood of their Lord and Master. The bread and wine must have been considered as symbolical, and indeed the whole transaction was evidently figurative in all its parts; it was instituted when the Jews, by killing the paschal lamb, commemorated their deliverance from Egyptian bondage by the hand of Moses, which was typical of the deliverance of all mankind from the bondage of sin by the death of Christ, the lamb slain, from the foundation of the world; and as the occasion was typical, so likewise were the words used by our Saviour, "This is my body which is broken, and this is my blood which is shed." But his body was not yet broken, nor was his blood yet shed; and therefore the breaking of the bread, and the pouring out of the wine, were then figurative of what was about to happen, as they are now figurative of what has actually happened. He also said, "This cup is the new testament in my blood," 1 Cor. xi. 25: which words could not be meant in a literal sense; the cup could not be changed into a covenant, though it might be a representation or a memorial of it. Our Saviour called the wine, after it was consecrated, "the fruit of the vine," (Matt. xxvi. 29.) which implied that no change had taken place in its real nature. Since then the words, "This is my body, and this is my blood," upon which the Papists pretend to support this doctrine, were manifestly used in a figurative sense, and must have been so understood by the apostles, to whom they were originally addressed, we may safely pronounce that transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord, cannot be proved by holy writ. 1 Cor. xi. 26. "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."

THE BODY OF CHRIST RECEIVED SPIRITUALLY.

[f] John vi. 51. 54. "I am the living bread, which came down

The sacrament of the Lord's supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day."

FAITH THE MEANS OF DULY RECEIVING.

[g] Since Christ saith (John vi. 53.) "Except ye eat the flesh," &c.; and since he also saith, (ver. 47.) that "he that believeth on him hath everlasting life;" it is manifest, that faith is the mean by which the body of Christ is eaten. John vi. 35. "And Jesus saith unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst."

[h] Christ said, "Take, eat, drink;" but not, "Reserve, carry about," &c. This last part of the article refers also to the Papists, among whom it is the custom to reserve part of the consecrated bread, for the purpose of giving it to the sick, or other absent persons, at some future time: they also carry about the host, when consecrated, in solemn procession; elevate it with superstitious ceremony, and worship it in the same manner as they would worship Christ himself. None of these practices are warranted by Christ's ordinance, or any authority of Scripture; they are utterly inconsistent with the simplicity and spiritual nature of Christian sacraments; they were unknown in the primitive ages of the Gospel; and have evidently originated from the doctrine of transubstantiation.

ARTICLE XXIX.

Of the Wicked which do not eat the Body of Christ in the Use of the Lord's Supper.[a]

THE wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.[b]

[a] This article is connected with the preceding, and follows from it: it was probably directed against the Papists, who contend that the mere receiving of the Lord's Supper procures remission of sins *ex opere operato*, as it were, mechanically, whatever may be the character and disposition of the communicant. But this is a manifest and dangerous error: for since faith is the mean whereby we eat the body of Christ in the Lord's Supper, it is impossible that the wicked, who have no true faith, should be partakers of the body of Christ. But whilst they receive the symbols, or signs of the Lord's body, they receive them to their own condemnation, and sin against Christ, by using such holy things in so unworthy a manner.

THE WICKED NOT REAL PARTAKERS OF THE LORD'S SUPPER.

[b] 1 John i. 6, 7. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth from all sin."

1 Cor. xi. 29. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

ARTICLE XXX.

Of both Kinds.[a]

THE cup of the Lord is not to be denied to the lay people: for both the parts of the Lord's sacrament, by

[a] It appears, from the unanimous testimony of the fathers, and from all the ancient rituals and liturgies, that the sacrament of the Lord's Supper was, in the early ages of the church, administered in both kinds, as well to the laity as the clergy. The practice of denying the cup to the laity arose out of the doctrine of transubstantiation. The belief that the sacramental bread and wine were actually converted into the body and blood of Christ, naturally produced in a weak and superstitious age an anxious fear lest any part of them should be lost or wasted. To prevent any thing of this kind in the bread, small wafers were used, which were put at once into the mouths of the communicants by the ministers; but the priests having in vain endeavoured to prevent the occasional spilling of the wine, first by sopping the bread in it, then by having tubes to convey it into the mouth, and by various other means, it was at last determined to withhold the cup entirely from the laity. And this doctrine, after spreading gradually for nearly three centuries, was at last established by the authority of the council of Constance, A. D. 1414.

[b] If one part of this sacrament be more necessary than the other, the cup seems to be so; since it represents the blood of Christ, to which remission of sins, and our redemption, are oftener ascribed in Scripture, than to his body. Now the Romanists do but trifle, when they say, that the blood is with the body; since in the eucharist we commemorate not the life of our Lord, but his death, in which the blood was separated from his body. 1 Cor. xi. 26. "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." And, Luke xxii. 19, 20. "And he took bread, and gave it unto

Christ's ordinance and commandment, ought to be ministered to all Christian men alike.[b]

them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup, after supper, saying, This cup, is the new testament, in my blood, which is shed for you." Christ himself hath also guarded against this piece of sacrilege by commanding, that all should drink of the cup, (Matt. xxvi. 27.) And in Mark xiv. 23. it is said, that all drank of it; which is no where expressly said of eating the bread. 1 Cor. xi. 26, 27, 28. In all which verses the Corinthians in general are expressly required to drink of that cup.

ARTICLE XXXI.

Of the one Oblation of Christ finished upon the Cross.[a]

THE offering of Christ once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual:[b] And

[a] This article is directed against the doctrine of the Romish church with respect to masses. The Papists, believing that the bread and wine are by consecration changed into the real body and blood of Christ, consider Christ as offered up to God at every celebration of the eucharist; and maintain, that this sacrifice of Christ will be the means of shortening the pains of purgatory, and of reconciling God to those who shall procure such masses to be said, whether they be living or dead.

CHRIST ONCE OFFERED.

[b] Since the offering of Christ, which was once made upon the cross, is sufficient, there is no occasion for any other; and since it is perfect, it ought not to be repeated. Heb. ix. 26.

there is none other satisfaction for sin but that alone.[c] Wherefore the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the

"Once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." Heb. x. 10. "We are sanctified, through the offering of the body of Jesus Christ, once for all." John i. 29. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world," 1 John ii. 2. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

THE OBLATION OF CHRIST A PERFECT SATISFACTION FOR SIN.

[c] Heb. x. 14, 26. "By one offering he hath perfected for ever them that are sanctified. There remaineth no more sacrifice for sins." Heb. ix. 25, 26. "Nor yet that he should offer himself often: as the high-priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

CHRIST NOT OFFERED OFTEN IN THE SENSE OF THE PAPISTS.

[d] Now if Christ himself be truly offered in the mass for the remission of sins, then he is often truly slain, and his blood is often truly shed; for "without shedding of blood is no remission." Heb. ix. 22. This certainly, if any thing be so, is a blasphemous fable. But if he is only offered mystically, that is, if in the mass that one only sacrifice, which was offered upon the cross, is again represented upon the altar; then there is not in the mass a true, proper, and propitiatory sacrifice, as the Romanists believe: but only a commemoration of a true, proper, and propitiatory sacrifice, as the reformed believe.

The sacrifice of masses may be justly called "Fables," since they have no authority in Scripture; and they are "blasphemous" insomuch as they derogate from the sufficiency of the death and passion of Christ as an expiation for the sins of mankind; and

quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.[d]

they are "dangerous deceits," because they encourage wickedness by holding out an easy method of pardon, and lead men to place their hope of salvation on a false foundation.

"Masses" was the name of the Lord's Supper in England till the middle of the reign of Edward VI.

ARTICLE XXXII.

Of the Marriage of Priests.[a]

BISHOPS, priests, and deacons are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own

[a] There was scarcely any point more canvassed at the time of the Reformation than the right of the clergy to marry. The celibacy of the Romish clergy was with reason considered to be a principal cause of their irregular lives; and the wisest of the reformers were exceedingly anxious to abolish a practice which had been injurious to the interests of religion, by its tendency to corrupt the morals of those who ought to be examples to the rest of mankind.

MARRIAGE HONOURABLE.

[b] Since it appears, both from the Gospel and from the epistles of St. Paul, that the apostles had wives, also what qualifications the wives of presbyters and deacons ought to have; it follows, that it is lawful for the clergy to marry. Peter's *wife's* mother was miraculously healed by our Lord. Mark i. 30, 31. 1 Cor. ix. 5. "Have we not power to lead about a sister, a wife,

discretion, as they shall judge the same to serve better to godliness.[b]

as well as other apostles, and as the brethren of the Lord and Cephas?" And, 1 Tim. iii. 11. "Even so must their wives be grave," &c. And, Heb. xii. 4. "Marriage is honourable in all."

ARTICLE XXXIII.

Of Excommunicate Persons, how they are to be avoided.[a]

THAT person which by open denunciation of the church is rightly cut off from the unity of the church, and excommunicated,[b] ought to be taken of the whole

[a] Excommunication was practised in the early times of the church for certain offences; and excommunicated persons were, upon repentance, again restored to communion. There were two kinds of excommunication, the less and the greater: by the former, men were excluded from partaking of the eucharist, but they were allowed to attend the other parts of divine service; by the latter, they were entirely expelled from the church: the former was temporary, but the latter was perpetual, unless the delinquent gave full proof of his repentance.

EXCOMMUNICATION ENJOINED IN SCRIPTURE.

[b] Since the church is a society of holy persons subject to Christ, what can be more equitable, than that such an one as rebels against Christ, and by his notorious crimes is become a scandal to the Christian name, should be driven out from the communion of the church, and be looked upon as a heathen, *since* he lives such a heathenish life? It is the duty of all *good* Christians "to withdraw themselves from every brother

multitude of the faithful, as an heathen and publican,[c] until he be openly reconciled by penance,[d] and received into the church by a judge that hath authority thereunto.[e]

that walketh thus disorderly, to note that man, and to have no company with him, that he may be ashamed." 2 Thess. iii. 6. 14. But if he repent, he is to be restored again to communion with the church. But in the mean time it is to be observed, that princes and subjects, husbands and wives, parents and children, masters and servants, notwithstanding any sentence of excommunication, ought to perform their respective duties to each other; since these are natural obligations which have no dependence on the religion of the persons to whom they are to be performed.

[c] 1 Cor. v. 11. 13. "But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat. Therefore put away from among yourselves that wicked person." And, Matt. xviii. 17. "If he neglect to hear the church, let him be unto thee as an heathen man, and a publican." 2 John, ver. 10. "If there come any unto you, and bring not this doctrine (of Christ), receive him not into your house, neither bid him God speed."

[d] Penance is an ecclesiastical punishment, used in the discipline of the church, which doth affect the body of the penitent; by which he is obliged to give a public satisfaction to the church for the scandal he hath given by his evil example. So in the primitive times they were to give testimonies of their reformation, before they were re-admitted to partake of the mysteries of the church.

2 Cor. ii. 6, 7. "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up of overmuch sorrow."

[e] That is, by a bishop, or at least by a person to whom this episcopal power is rightly delegated.

ARTICLE XXXIV.

Of the Traditions of the Church.[a]

It is not necessary that traditions and ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, men's manners, and so that nothing be ordained against God's word.[b]

[a] The word "traditions" is not here used in the same sense in which it was used in the explanation of the sixth article. It there signified unwritten articles of faith, asserted to be derived from Christ and his apostles; in this article it means customs or practices relative to the external worship of God, which have been delivered down from former times: that is, in the sixth article, traditions meant traditional doctrines of pretended divine authority; and in this it means traditional practices acknowledged to be of human institution; the same, as is expressed immediately by the word "ceremonies," which is only explanatory; and which the church afterwards calls "rites," supposing them the same with ceremonies.

RULERS OF THE CHURCH AUTHORIZED BY SCRIPTURE TO REGULATE CEREMONIES.

[b] Rites and ceremonies are matters indifferent in themselves; but when they are established by the authority of the church, they ought to be observed by all, upon the account of the reverence due to that authority, which is derived from God; who hath commanded us to "obey them that have the rule over us, and to submit ourselves." Heb. xiii. 17.

1 Pet. ii. 13. "Submit yourselves to every ordinance of man for the Lord's sake."

Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the church, which be not repugnant to the word of God, and be ordained and approved of common authority, ought to be rebuked openly,[c] (that other may fear to do the like,) as he that offendeth against the common order of the church,[d] and hurteth the authority of the magistrate, and woundeth the consciences of weak brethren.[e]

It is scarcely necessary to add, that if every individual were at liberty to use his own private judgment in opposition to the orders and decisions of the church, uniformity of worship would be instantly destroyed, and the dissolution of the church itself would quickly follow.

AND INVESTED WITH POWER TO REBUKE.

[c] 1 Tim. v. 20. "Them that sin, rebuke before all, that others also may fear." 1 Thess. v. 14. "Warn them that are unruly," (margin, disorderly.) 1 Cor. xi. 16. "If any man seem to be contentious, we have no such custom, neither the churches of God." And, 1 Cor. xiv. 40. "Let all things be done decently, and in order."

[d] Col. ii. 5. "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order." 2 Thess. iii. 6. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother which walketh disorderly, and not after the tradition which ye received of us."

[e] By leading them into sin by the force of example, into practices which they themselves condemn; by raising prejudices and scruples in their minds, and by making them dissatisfied with the establishment under which we live, and when ye sin so against the brethren and wound their weak conscience, ye sin against Christ. 1 Cor. viii. 12.

Every particular and national church hath authority to ordain, change, and abolish ceremonies or rites of the church, ordained only by man's authority, so that all things be done to edifying.[f]

THE CEREMONIES OF THE CHURCH NOT TO BE IMPOSED UPON OTHERS AGAINST THEIR WILL.

[f] The second branch of this article is against the unalterableness of laws made in matters indifferent; and it asserts the right of every national church to take care of itself. That the laws of any one age of the church cannot bind another is very evident from this, that all legislature is still entire in the hands of those who have it. The laws of God do bind all men at all times; but the laws of the church, as well as the laws of every state, are only provisions made upon the present state of things, from the fitness or unfitness that appears to be in them, for the great ends of religion, or for the good of mankind. All these things are subject to alteration; therefore the power of the church is in every age entire, and is as great as it was in any one age, since the days in which she was under the conduct of men immediately inspired.

For such churches are equal in authority, so that they have no power over each other: but Christ is the King and Lord of them all: and therefore in such things as he hath neither commanded nor forbidden, every church may use its own liberty, as occasion shall require, provided it does as St. Paul directs. Rom. xiv. 19. "Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another."

ARTICLE XXXV.

Of Homilies.[a]

THE second book of homilies, the several titles

[a] The word "homily" is derived from ὁμιλία, which sig-

whereof we have joined under this article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former book of homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understanded of the people.

OF THE NAMES OF THE HOMILIES.[b]

Of the right of the Church.	Against Peril of Idolatry.

nifies conference, or conversation. At the time of the Reformation, principally in consequence of the ignorance of the clergy, two books of homilies were prepared: the first was published in King Edward's reign: the second was not finished till after his death; so it was not published before Queen Elizabeth's time.

The first book of homilies was published in 1547, and was supposed to be written chiefly by Cranmer: the second in 1560, and was probably written by Jewel.

In this article, the doctrine contained in the book of homilies is asserted in opposition to the Romanists, who have condemned them as heretical; and the reading them in churches is approved of, in opposition to the puritans, who have contended, that nothing ought to be publicly read in churches besides the Scriptures.

But the truth and reasonableness of this article will best appear by perusing the homilies themselves. And, indeed, it concerns all persons, especially those who are to subscribe to these articles, seriously to read over the homilies also. They are certainly very useful treatises; in perusing of which, they will have no occasion to think their labour lost. They abundantly prove the doctrine they lay down; and whenever it is requisite, they confirm it also by the testimonies of the fathers.

[b] It is remarkable, that the titles of the homilies as enume-

Of repairing and keeping clean of Churches.
Of Good Works: first of Fasting.
Against Gluttony and Drunkenness.
Against Excess of Apparel.
Of Prayer.
Of the Place and Time of Prayer.
That Common Prayers and Sacraments ought to be ministered in a known tongue.
Of the reverent Estimation of God's Word.
Of Alms-doing.
Of the Nativity of Christ.
Of the Passion of Christ.
Of the Resurrection of Christ.
Of the worthy receiving of the Sacraments of the Body and Blood of Christ.
Of the Gifts of the Holy Ghost.
For the Rogation Days.
Of the State of Matrimony.
Of Repentance.
Against Idleness.
Against Rebellion.

rated in this article, are not precisely the same as the titles prefixed in the book of homilies.

ARTICLE XXXVI.

Of Consecration of Bishops and Ministers.[a]

THE book of consecration of archbishops and bishops,

[a] If any thing be wanting in the ordinations of the Church of England, the form of which is prescribed in the book here referred to, it must be either with respect to the ordainers; but these are bishops: or to the manner of ordaining; but this is the imposition of hands, with proper prayers: or to the persons who are to be ordained; but these are examined and

and ordering of priests and deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of parliament, doth contain all things necessary to such consecration and ordering, neither hath it any thing that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the rites of that book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

approved as to their faith, manners, and knowledge; and on these is conferred the power of doing all things which belong to their offices. There is, therefore, nothing wanting to make these ordinations just and complete.

Acts vi. 6. "Whom they set before the apostles. And when they had prayed, they laid their hands on them." Acts xiii. 3. "And when they had fasted and prayed, and laid their hands on them, they sent them away." 1 Tim. iv. 14. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 2 Tim. i. 6. "Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands."

The forms which the primitive churches made use of in consecrating the clergy, are not now extant. But if the reader consults the most ancient ones that are now to be met with, he will find nothing omitted by our church, which was formerly required to make an ordination complete.

ARTICLE XXVII.

Of the Civil Magistrates.[a]

THE king's majesty hath the chief power in this realm of England, and other his dominions, unto whom the chief government of all the estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.[b]

Whereas we attribute to the king's majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended :[c] We give not

[a] Since kings are by their office the keepers of both tables, it must necessarily follow, that ecclesiastical persons, as well as laymen, are subject to their government, and that they have power to take cognizance in all causes, as well those which concern piety towards God, as those which relate to justice towards man. Both pious princes among the Jews, and Christian emperors in the primitive church, were invested with this authority. Now whosoever shall affirm that the kings of this realm have not the same authority, are ordered by Can. 2. to be *ipso facto* excommunicated.

THE KING NOT SUBJECT TO ANY FOREIGN JURISDICTION.

[b] Rom. xiii. 1. "Let every soul be subject unto the higher powers." 1 Pet. ii. 13, 14. "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well."

[c] This refers to "the Puritans," who denied the civil magistrate's right to interfere in any ecclesiastical matters.

to our princes the ministering either of God's word, or of the sacraments, the which thing the Injunctions [d] also lately set forth by Elizabeth our Queen, do most plainly testify; but that only prerogative which we see to have been given always to all godly princes in holy Scriptures by God himself;[e] that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers.

The bishop of Rome hath no jurisdiction in this realm of England.[f]

[d] These Injunctions were published in the year 1559, soon after Elizabeth ascended the throne: they related to the affairs of the church, and began by asserting the queen's supremacy.

PRINCES NOT MINISTERS OF GOD'S WORD AND ORDINANCES.

[e] 2 Chron. xxvi. 16, 17, 18. "But when he (Uzziah) was strong, his heart was lifted up to his destruction. For he transgressed against the Lord his God, and went into the temple of the Lord, to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men. And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord; but to the priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary, for thou hast trespassed, neither shall it be for thine honour from the Lord God."

[f] By what right should the bishop of Rome have any jurisdiction in this realm? Does it proceed from his being St. Peter's successor? To that it may be answered, that all the apostles were equal in authority; and further, that St. Paul was the

The laws of the realm may punish Christian men with death for heinous and grievous offences.[g]

It is lawful for Christian men, at the commandment

apostle of the Gentiles, and that he was not afraid to reprove St. Peter himself, (Gal. ii. 9. 14.) Or does his claim depend upon his right as a patriarch? It may be replied, that England was not within the patriarchate of Rome. Or is it derived from Constantine's donation? This is too ridiculous an imposture to be seriously refuted. Or does it proceed from its being concerned in converting England to the Christian faith? According to this way of reasoning, all churches, not excepting that of Rome, are subject to the church of Jerusalem; but none to that of Rome, unless it received the Christian faith from her. But the Britons were converted to the faith long before Augustine, the pope's legate, came amongst them. From all which it follows, that when the pope of Rome concerns himself with our affairs, he is one of those who are represented (1 Pet. iv. 15.) as "a busy-body in other men's matters."

CAPITAL PUNISHMENTS FOR HEINOUS OFFENCES SANCTIONED BY SCRIPTURE.

[g] God himself arms princes with the sword, which is the instrument of civil as well as military justice. But in vain would they bear the sword, if it was not lawful for them to make use of it. Rom. xiii. 4. "He beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doth evil." St. Paul says, Acts xxv. 11. "If I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar."

CHRISTIANS ALLOWED BY SCRIPTURE TO SERVE IN THE WARS.

[h] Luke iii. 14. "And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, *Do* violence to no man, neither accuse any falsely, and be con-

of the magistrate, to wear weapons, and serve in the wars.[h]

tent with your wages." Acts x. 1, 2. "There was a certain man in Cesarea, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway."

ARTICLE XXXVIII.

Of Christian Men's Goods which are not common.[a]

THE riches and goods of Christians are not common as touching the right, title, and possession of the same, as certain anabaptists do falsely boast. Notwithstanding

[a] This article consists of two parts; the former declares that private property is not inconsistent with the profession of the Gospel; and the latter asserts the Christian duty of charity to the poor.

CHRISTIANS' GOODS NOT COMMON.

[b] The very precepts about communicating to, and relieving the poor, shew that it is every man's own property out of which he is thus obliged to relieve them. For he who thus communicates to them, communicates out of his own proper possessions; and if all things were common, then, as no one would be rich, so neither would any one be poor. Acts v. 4. "Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power?" Rom. xiii. 7. "Render to all their dues; tribute to whom tribute is due, custom to whom custom." And, 2 Thess. iii. 12. "Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.[b]

CHARITY ENJOINED.

1 Tim. vi. 17, 18. "Charge them that are rich in this world, ... that they do good, that they be rich in good works, ready to distribute, willing to communicate."

ARTICLE XXXIX.

Of a Christian Man's Oath.[a]

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his apostle; so we judge that Christian religion doth not prohibit but that a man may swear when the

PROFANE SWEARING FORBIDDEN.

[a] Profane swearing is forbidden by the third commandment: but that prohibition was evidently not designed to extend to every use of oaths; for Moses expressly says, "thou shalt fear the Lord thy God, and serve him, and shalt swear by his name." Deut. vi. 13. And, under the Jewish dispensation, judges had a power to adjure in the name of God, either to draw a confession from an accused person, or a faithful testimony from a witness.

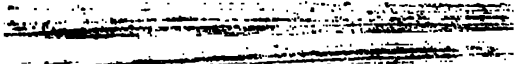
A CHRISTIAN MAY TAKE AN OATH.

[b] That only vain and rash oaths are unlawful, is evident from hence, because Christ himself being adjured or called upon to answer upon oath, before the high-priest's judgment-seat, refused not to do it, Matt. xxvi. 63, 64. Jerem. iv. 2. to which the last sentence of this article refers: "And thou shalt swear, The

magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.[b]

Lord liveth, in truth, in judgment, and in righteousness." And therefore it is only that vain and rash swearing which is meant in Matt. v. 34. "But I say unto you, Swear not at all." And in James v. 12. "But above all things, my brethren, swear not." St. Paul in his epistle often calls upon God to witness the truth of what he asserts, which proves that some oaths are lawful for Christians. Rom. i. 9; ix. 1.

The Ratification.

This Book of Articles, before rehearsed, is again approved and allowed to be holden and executed within the realm, and by the assent and consent of our sovereign Lady ELIZABETH, by the Grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read and confirmed again by the subscription of the hands of the Archbishops and Bishops of the Upper House, and by the subscription of the whole Clergy of the Nether House in their Convocation, in the year of our Lord 1571.

THE END.